NATURE IS GOD'S GREAT MIRROR - - - REFLECTING THE GLORY OF THE CREATOR'S POWER!

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EDITORIAL

The Journal This Month

"OUR pupils do not like our lesson courses." "We voted last week to make a study of our curriculum and reshape it from the bottom up." "Our high school boys and girls have chosen their own courses the last two years and now they are tired of it; they say they are 'fed up' on personal problems and want to study the Bible."

Sentences such as these appear word for word in the day's correspondence of anyone who sits at the receipt of inquiries from workers in the church school. At conventions and institutes for such leaders these sentences bob up from all corners of the room as people earnestly seek help in their problems.

This number of the *Journal* deals in detail with this problem (to call it a "problem" and give it a long name) of *curriculum building*. Dr. Vieth, now of Yale University and well known to our readers through his service as chairman of the Board of Editors, comes back to our pages as he has frequently done. He discusses this question of making a curriculum and in terms of the average school. Mr. Hellstrom serves as educational director in one of the largest and best equipped church schools of the country at the Riverside Church, New York City. He writes on the same theme from the viewpoint of such a church. Miss Jones aims her thought at the question of how we introduce the Bible and other subject matter into a program based upon the experience of the pupil. Mr. Flint dips into his experience in helping high school boys and girls choose their own lesson courses. These articles will give the reader a wide view and much specific help in this matter.

The editors also commend the other articles and the regular features of this issue with much satisfaction. They seek to provide each month a balanced variety of practical suggestions and of popular discussion of those sound educational principles out of which the most helpful methods must come.

Subscription Rates Reduced

THE subscription rates of the *International Journal* have been reduced, but its quality will be maintained and its usefulness constantly increased. We have wished for sometime to reward the loyal support of our subscribers by reducing the cost of the *Journal* to them. The taking over of the subscription list of the *Westminster Leader*, and the effecting of a slight saving in cost of production have now made this possible. Accordingly, the new rates effective with the July, 1933, issue will be as follows:

Single subscriptions, one year	$1.25
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You will note that by joining with two of your friends and sending remittance with order, both new and old subscribers can now have the *Journal* for $1.00 per year. To pastors is granted a special single subscription rate of $1.00. Clubs of five or more to one address hereafter will pay at the rate of 90 cents each.

We are counting on our readers to help us secure new subscribers and thereby extend the influence and usefulness of the *Journal*.

—THE BOARD OF EDITORS.

Smaller and Larger Loyalties

FOR some reason God seems to have so made the world that the thing most needed is often the most difficult to get.

If human life on this planet is not to be snuffed out by the destruction that man engenders for himself, there is one paramount need: men must gain the ability to enlarge their loyalties; they must know what it is to see the smaller loyalty lifted up into the larger loyalty and become a part of it without the one interfering with the other; they must win, even at cost and struggle, the art of including in one all-embracing loyalty points of view that seem to be in violent conflict with each other. Much human tragedy owes its origin to man's inability to gain this art. Much of man's gains in the mastery of life spring from his ability to win it.

In the relationships of nations with each other, this is true. A false and narrow patriotism sets each citizen of one nation against those of all other nations. In that path lie wars, bloodshed, and decay. The slow achievement of the ability to love the world-wide brotherhood of man and to love one's own nation *at the same time and with the same heart-throb* has conferred gifts of untold value upon the world. The ability to lift the smaller loyalty up into the larger, and not to lose it in the process, is the only path to world brotherhood.

In the relation of Christian churches to each other, this is true. On the one hand we have the man who sees everything through the windows of his own communion; the Kingdom of God begins and ends with his church. In an eastern mining community where the people for generations were stalwart immigrants from Scotland, there were church members who did not know, until they were asked to vote on union with another group, that there were anywhere in the world any Christians other than substantial, well-grounded, Scotch Presbyterians. On the other hand, we have

the person of the interdenominational outlook. He has seen certain weaknesses in a purely denominational approach to the problems of Christianity, and has rebounded from them to the other extreme. His enthusiasms are not stirred by anything that cannot carry the interdenominational label. He somehow feels an extra reaction if he can deal a verbal knockout blow at what he calls "sectarianism." His larger loyalty has crowded out the smaller instead of affording the wider and richer atmosphere by which both can be housed in the same soul.

Sometimes church leaders are distressed by a conflict between a large and successful men's Bible class and the church or the church school. In proportion as the class becomes a success, it thereby is a problem for it tends to become a small church in itself. The difficulty lies at the point of the smaller and the larger loyalty and their relation to each other. When the class and the church go along together as phases of a single interest and devotion, they reinforce each other.

Sometimes the Ladies' Aid Society and the church get into a tangle over conflicting loyalties. Again, it is the young people's society and the Sunday school. Or it may be the basketball team and the worship committee. No matter what the specific situation, the trouble and the opportunity will be found at this crucial point where the smaller and the larger loyalty either conflict or fuse.

There is an ancient record that refers in somewhat scathing terms to the idea that the eye can say to the hand, "I have no need of thee," or the hand can say to the foot, "I have no need of thee."

The Religious Education Association Convention

THE Annual convention of the Religious Education Association was held in Cincinnati, May 2-4, 1933. Since no member of the Board of Editors was able to attend this important gathering, they asked Dr. Mary E. Moxcey, of the editorial staff of the Methodist Book Concern, to prepare a report of the convention. Her statement, somewhat condensed on account of space, follows:

In the conference-convention about two hundred men and women gathered for a review of the situation facing the forces of moral and religious education. Groups in seventeen localities had been for some months carrying on exploratory discussions. The first session, on Tuesday afternoon, considered preliminary reports from these groups and from them built a tentative outline program.

The Tuesday evening session gave attention to the function and program of moral and religious education in relation to the present economic, political, and international situation. Significant "social trends" for religious education were found in the changing functions of public school education; in changing religious attitudes and organizations; in changing social organizations; in the fact that the increase in population has distinctly lessened and may become stationary, resulting in a larger ratio of adults to the total population; in the fact that the type of rural life of the past has disappeared, while more than one-half of our population is in or within fifteen miles of cities of 100,000 population or more; in the mechanization of industry with its increasingly lessened need for skill; and in the sudden increase of leisure time.

Wednesday morning the discussion focused on the contribution of moral and religious education to personality, considering the need of helping individuals to exist physically in the present economic situation; to furnish a mutual fellowship in and through which the individuals may be helped not merely to "stand" but to "understand" the situation, to re-examine the values of life, and to do something toward changing society to prevent such suffering and to help resolve the conflicts and struggles of class and interest groups. The question which emerged was "What is the practical method of building up fellowship engaged in bearing one another's burdens and at the same time cooperating in changing the society of which they are a part?" Various suggestions of method emerged, especially in personal guidance, to build a religious philosophy of life adequate to function under the present strain.

The Wednesday afternoon session was largely devoted to an appraisal of various methods of achieving the objectives of moral and religious education. The Tuesday evening session emphasized the "social" aspects and the Wednesday morning session the "individual" objectives. Individuals are best helped to hold steady and stand life by little "islands" of mutual fellowship and help, but society must be made more livable through organized groups for and against proposed developments until experimental adjustment is made; personalities are integrated by an active effort to reconstruct life, while the social order must be made over through social planning and technics of collective action initiated in small groups; individuals can become different only in a different pattern of society, but the social order must be revolutionized through a different leadership which shall exercise a force, spiritual and not necessarily coercive. The unsolved problems of leadership training were forcefully presented from the experience of different groups.

Wednesday evening "The Present Opportunity and Responsibility of Religious Education and of the Religious Education Association" were presented by speakers of various faiths.

Thursday morning was devoted to the various agencies for moral and religious education and the most effective methods of coordination and cooperation in the exigent task. Three types of activities and technics are involved: personal guidance, social action, and technical educational institutions. Leaders need to be trained in managing life; in intelligence about current issues; in methods of resolving group conflicts; in non-coercive methods of changing ideals and attitudes; and in varied personality problems.

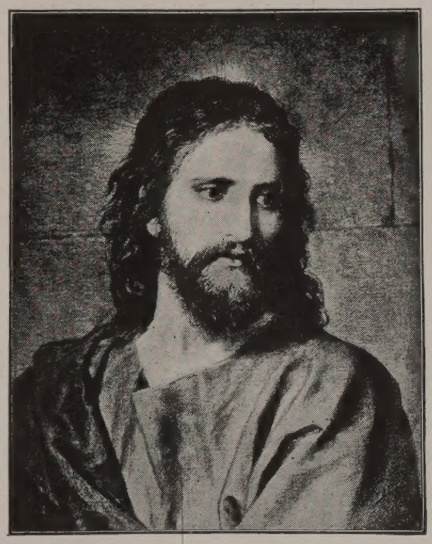
At the business session the plans for two publications were approved: *Religious Education*, a technical quarterly for professional leaders, and *Character*, to be published as soon as its financing is assured, a popular magazine for intelligent laymen in religious education.

At the final session, Thursday afternoon, five lines of exploration for the next year were summed up: namely, (1) a religious philosophy of life, underlying the fundamental decisions and functions of individuals in society; (2) various ways of developing the social experience approach; (3) personal counseling; (4) institutional and community approach (changes in the organization and set-up of the church and the relation of religion to social agencies and the public school); (5) leadership training on a basis of supervised experience. Local groups will share with the council of the Association in planning the year's work.

Jesus, Leader of Men

X. His Religious Meaning–Principles

By Walter E. Bundy*



ON THE basis of what principles shall we seek to discover and determine the religious meaning which Jesus has for us today? Two very simple principles are primary in such a quest. *First:* We must seek to determine the modern meaning of Jesus *in the light of the things that meant most to him. Second:* If Jesus is to have any real religious meaning for us today, *the things that meant most to him must relate themselves in a vital and organic manner to our own modern life and experience.* Both principles are necessary because of the very nature and state of the facts concerning Jesus. Furthermore, both are radical, especially in their implications over against the traditional meanings which have been stated in the terms of miracle, myth, metaphysics, and ecclesiasticism.

Historical conscience and veracity force this first principle upon us. In stating the modern meaning of Jesus we cannot follow along with any and every whim of religious sentiment and fancy. All of our pious postulations, presuppositions, and theorizing about Jesus are futile and fruitless apart from an actual inquiry at the door of history. We must seek to see Jesus in the clear cold light of the original facts, so far as these facts can be recovered by us. It is at this point that a century of research in the Gospel literature can come powerfully to our aid, and the modern church must learn to enrich its religious life in the light of the findings of this study of the Gospels.

The Gospel writers do not give us just a plain, unadorned picture and account of Jesus as he was. In our best sources we are confronted, not only with the man, but with his meaning. First, there is the meaning which he has for the Gospel writers, their readers, and the early Christians generally. This meaning is secondary and acquired; it belongs to the history of earliest Christianity. Second, there are the meanings that occupied the mind of Jesus himself, the meanings which he sought to share with his contemporaries. These meanings are primary and original; they confront us with the man himself. These primary and secondary meanings are mingled and merged in the Gospel picture. Often they are hopelessly entangled, for the Gospel writers made no such distinctions. They identified their own interpretations with the original thoughts of Jesus himself.

In determining the modern meaning of Jesus, then, we must strive to be true to the man himself, and in stating this meaning we must aim to give an adequate representation of Jesus as he actually thought and taught—so far as this is possible. We must press our way to the very heart of our problem about him, back beyond the early Christian meanings to those original meanings which were matters of Jesus' own experience. We must seek out the things that claimed and commanded him, discover for ourselves the things that moved him to speech and action, that carried him through to the cross. We must seek to locate the centers of control in his life. The original thing that is simply indispensable for us is the actual meaning of God in the human experience of the historical Jesus.

The things that meant most to Jesus must relate themselves in a vital and organic manner to our own life and experience. The very structure and substance of the living body of our modern experience force this second principle upon us. Here we are not interested in formal definitions, in technical distinctions and academic discriminations with regard to the meaning of meaning. Rather we are interested in meaning on a broader human basis, one that transcends the technicalities of any particular field of learning.

In simple language, the things that meant most to Jesus must mean something very real to us. The meanings that commanded his experience must contribute an actual substance that is capable of assimilation, of being converted into the living tissue of our thinking and feeling, hoping and fearing, believing and aspiring. Those things that meant most to Jesus, if he is to have any religious significance for us today, must build themselves into the nerve and fiber of our very selves, rendering us both sensitive and strong.

The meaning of Jesus for us must be rich and resourceful, capable of coping with all the elemental emergencies of our existence. It must stimulate, sustain, and support. It must come to us in the terms of springs of action, creation of attitudes, generation of convictions, in terms of loves and loyalties that enlist and command us in their service. If Jesus is to mean anything real to us, he must accomplish an elevation, enrichment, and enhancement of the whole of our living—provided we meet his conditions. He must mean that we have life and have it more abundantly.

Years ago Albert Schweitzer warned us against modern-

(Continued on page 34)

*Professor of English Bible, DePauw University, Greencastle, Indiana

The Great Chalice of Antioch

A Unique Exhibit from Early Christianity at A Century of Progress

THE silver Chalice of Antioch, easily one of the world's most famous objects of art, will be shown to the American public for the first time this summer when it will be exhibited in the Hall of Religion at A Century of Progress Exposition in Chicago. It is, without a doubt, one of the earliest Christian relics in existence. Since it was brought to America about nineteen years ago, it has, for safety's sake, been kept in the vault of a bank in New York City. Only once in all those years has it left the shelter of the vault. That was in 1931 when it was loaned to the Musee du Louvre, Paris, and was there shown as the earliest object in the Exposition of Christian Art.

The Chalice of Antioch is a beautiful object. Even in the earliest days of Christianity it must have been held in reverence, as relics were deliberately cut from the rim of the inner cup, in antiquity, when the metal was yet soft. Now centuries of burial have aged it and long contact with the earth has rendered it extremely brittle as well as fragile. When it disappeared is not known. It may have been buried through an earthquake, or hidden during an invasion. The Monk Arculf, in *Voyages of the Pilgrims* (400-500), describes relics of Christ in Jerusalem, and he tells of a cup which might be touched by the pious through the openings of its reliquary. After the fall of Jerusalem, Antioch became the leading city of the Eastern Church, in which nearly all the important councils took place between 252-380, and which had a magnificent cathedral.

The Chalice of Antioch was found in 1910 by Arabs digging in the ruins of what was once the great city of Antioch. It was part of a church treasure, because all the other objects found with it were of an ecclesiastical nature, but of later and inferior workmanship. The original discoverers sold their find to a syndicate of Arab compatriots, from whom the family of the present owner, Fahim Kouchakji, bought them a few days later in Aleppo, Syria. This family then took the objects to Paris where they were examined and cleaned. It was then realized that with the finding of the Chalice, a veritable leaf from the history of the church had been recovered from the earth.

Shortly before the Battle of the Marne, when Paris was in danger, the Chalice was removed to New York. There the serious study was begun. Dr. Gustavus A. Eisen, scientist and archaeologist, after approximately nine years of study, published a monograph on the Great Chalice of Antioch, affirming that it was Christian, that it was of a first century date, and, moreover, that it was the earliest known object connected with the eucharist. Many eminent authorities have concurred in his conclusions as to date and purpose.

The Chalice is 7.56 inches high and would hold about two quarts of liquid. Its form, style, and details are of the first century Hellenistic art. The theme of the Chalice is indeed Christian, but the style and motifs are those of contemporary pagan art. The maker must have been one of the great artists of his day, for not only does the object conform to the high standards of the Golden Age, as to style and decoration, but the sculpture is so remarkable that every one of the twelve portraits is definitely a personage, and not simply a portrait type. Enlarged photographs have been made of their tiny figures without any loss of detail or personality.

The inner cup is a crude, unfinished, plain silver cup, without foot, and it is held by, and forms the background for, the beautiful outer, openwork silver container of identical shape, but with a small stem and foot. The holder has twice been gilded and so marvelously artistic a reliquary could only have been intended to contain a very precious vessel.

The artist has represented Christ in two scenes, each time surrounded by five of his followers, who face Christ and raise the right hand in reverence toward him. One side of the Chalice is more decorative than the other and is therefore considered the front, or face. The top of the holder, supporting the overturned rim of the inner Chalice, is formed of a band of fifty-seven rosettes and one six-pointed star over the hand of Christ. The entire scene is composed of twelve grape-vines, rising and forming loops in which are seated the twelve figures. The vines are graceful and naturalistic and are interspersed with grapes, leaves, doves, a butterfly, two snails, a rabbit, two baskets, a plate with loaves and fishes, an eagle, and, near Christ, a lamb.

Christ is shown mature, but still a young man, beardless, spiritual, dignified, and clothed in a toga. Below him, between Peter and Paul, is perched an eagle on a basket of loaves. The figures to the upper left and right of the mature Christ are identified as James, "brother of the Lord," and Thaddeus, his nearest relatives. In the lower tier of figures to the left and right of Christ are Peter and Paul. They are in their natural places of honor, and on the chair of Peter is scratched a pair of crossed keys. Behind Paul is

(Continued on page 32)

Curriculum Construction

By IVAR HELLSTROM*

This article is written from the viewpoint of the church that is large or equipped with the more competent leadership or both. It does not ignore other kinds, but applies especially to that.

TO DESCRIBE a curriculum in terms of the more recent developments in the theory of religious education is to describe a complex organization of experience undergoing constant reorganization. It reflects the social and religious environment; the materials, interests, points of view, and abilities of particular groups, including the leaders; and the general schemes suggested by those in authority and by specialists in providing curriculum material.

Each aspect of our theory emphasizes the significant differences in individuals and situations. Back of them lie wide differences in theological, ecclesiastical, and educational traditions and convictions. The construction of a curriculum must inevitably reflect a new relativity.

There are, of course, common elements in human experience, recognizable characteristics of age and other groupings, some similarity in the multifarious Christian sects, past and present, enough stability to justify hope for the development of social sciences. It would be stupid for leaders in a local church, for instance, to ignore the curriculum material which is the fruit of years of research and experimentation on the part of recognized scholars, skilled teachers, and able editors. To be ignorant of it is to be dangerously unequipped for leadership.

On the other hand the most obvious implication of our theories is that there cannot be any system of lessons, any curriculum handed down from above, fixed in advance and in detail, even dated—objectives, approaches, worship services, expressional activities, and all. Not that there cannot be and will not be such curricula available, but in so far as we merely accept and try to follow them, we ignore all the fundamentals of curriculum construction.

Organized curriculum material ought to be viewed as a resource at the disposal of leaders, not as a substitute for live leadership. Several types of material are available which make possible the construction of curricula reflecting our advances in theory and practice. The various lesson systems and series of textbooks often require little adaptation and are always valuable in revealing possibilities assumed to be generally capable of realization and in suggesting ways and means for achieving them. Then there are books and articles which are detailed records of the achievements of particular groups with unusual leadership or other advantages. These are very valuable in situations having many elements in common with such groups. Among such books are *Teaching Without Textbooks* by Danielson and Perkins and *Exploring Religion with Eight Year Olds* by Sweet and Fahs. A third type of material is exemplified by collections of information, references, questions, approaches, technics, specific projects and possibilities. These are really working kits—parts that can be used in a variety of combinations in developing a curriculum. The Christian Quest material and "Unemployment" by Erdman Harris represent this type. The bulletins of the educational and social service departments of several denominations are another source that is proving valuable to groups of high school age and older young people in constructing curricula. Finally, there are collections resembling hymn books and anthologies. Some contain litanies, prayers, readings, and services. Others are selections from literature, biography, and the daily news, informing and stimulating. As a matter of fact, all experience, in books and outside, is theoretically material for an experience curriculum.

From all this it would seem that flexibility and adaptability are the key to curriculum construction, but who is to mould and adapt or create? In the last analysis this privilege and responsibility belong to the particular leader and group around whom it must develop. There seems to be no way of escaping that implication. It has discouraged many and turned them away from progressive education; it has allowed others to wander about aimlessly in activities of little significance. Some way must be found to avoid paralysis on the one hand or chaos on the other in what is supposed to be an educational process and program, a school or even a school system.

Putting the final responsibility for the curriculum upon individual leaders and their groups does not necessarily mean that they are to be deserted, left on their own for better or for worse, nor that they are free to do as they please, from moment to moment, without regard for their relationship with other groups, interests, and institutions. Neither does it mean that whatever changes may be implied are to be introduced immediately and arbitrarily. This is where organization, supervision, and administration come in. A curriculum such as we have had in mind implies a functional organization, skillful supervision, and intelligent administration. It demands a continuing and effective cooperation between all leaders and others who are seriously interested. This in turn requires the development of conferences, interviews, records, and tests. It is the failure to provide for this development and cooperation that is largely responsible for our failure to build more satisfactory curricula both in the smaller class units and in our educational programs as a whole.

The final implication is that in the religious education under consideration the blind cannot lead the blind, nor can the very near-sighted. There can be no foolproof curriculum on the new basis. Its construction depends at every stage upon people who are concerned for and acquainted at first hand with ethical religion, who understand and believe in people, and who can deal critically, appreciatively, and constructively with the facts, ideas, and technics involved in rich religious living.

The INTERNATIONAL CURRICULUM GUIDE gives a thorough discussion of the educational principles upon which the modern program of Christian education is being developed. Books One, Two, and Three are now available from the International Council of Religious Education.

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Building the Educational Curriculum

From the Standpoint of the Average Church

By PAUL H. VIETH*

TO cause persons to grow in Christlikeness, and through them to grow a Christian social order—that is the high task of Christian education. To provide guidance in experience, activities and materials through which such growth may be fostered, is the purpose of the curriculum of Christian education.

I

Education, like charity, begins at home. Every home has a curriculum of religious education for its growing boys and girls. Some parents are conscious of the existence of this home curriculum and seek to make it the most effective possible. More parents are quite unmindful of its significance.

What is this curriculum? *First* of all, it consists of the growing experience of the child. His mind is continually exploring. He asks questions, many of which have profound religious significance. A child does not live many years before he has asked and answered, as best he can through his own thought and the help others give him, some of the most profound religious questions of history. His eyes and ears also are constantly exploring. He hears what his parents say, he sees what they do. With a kind of sixth sense, he perceives the very spirit and atmosphere which pervade the home. These are some of the primary raw materials out of which personality is being shaped.

Second, the curriculum of the home consists of the parents and other members of the household. The child's own experience is primary. But these others help to shape his experience. He asks them questions which they try to answer. They ask him questions to cause him to think. They seek to control his conduct by various means, sometimes good and sometimes harmful. They teach him to pray. They take him places. They tell him stories. They bring guests into the home.

Third, the curriculum of the home consists of materials. There are books, both to be read to the child and for his own reading. There are pictures on the wall and in books. There is music. There are toys and pets. There are tools and materials on which to use them.

For the most part this curriculum is informal and unorganized. And therein lies much of its power. On the other hand, a measure of foresight and planning may enter in without destroying its charm and power. Curriculum construction in religious education must begin with the curriculum of the home.

BOOKS ARE A PART OF THE CURRICULUM OF THE HOME

II

The second center of the curriculum of Christian education is the church. If we think of the purpose of the church as that of fostering the spiritual life in individuals and society, its total program becomes a curriculum of Christian education. The church organizes and makes more definite the religious experience which in the home is so spontaneous.

For the guidance of its work in Christian education the church chooses certain leaders, usually from among its own numbers. The first task of this group is that of curriculum construction. This is essential to the effective work of teaching. Several activities are involved in building a curriculum for the church.

First, there must be a clear conception of objectives. What is the ultimate purpose for which this institution exists? No more vital and rewarding task can be undertaken by any church group than to clarify and state its objectives. These objectives should be graded, so that they clearly apply to persons of different ages. They should be checked and rechecked with experience so as to keep them living and vital.

Second, as has already been implied, the church must make a study of the actual experience of its constituency. Only thus can it become aware of needs and problems. Even if a particular grade is to use a content course, such as a study of the Old Testament, that course is yet modified by the experience of the pupils in the group. Such a study may be made informally through class contacts, visits in the home, and other casual touches with the pupils. Again, it may be made much more formally through the use of question blanks and survey schedules. It is a continuous process. Pastor, superintendent, and teacher will all learn continuously more and more about those with whom they work and live, and will thus be able to meet their religious needs more and more adequately.

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PURPOSEFUL ACTIVITIES ARE A PART OF THE CURRICULUM OF THE CHURCH

The study in objectives and experience of the constituency needs to be a cooperative enterprise of all the workers in the church, and to be unified and organized in the committee on religious-education. Only thus can any assurance be given that there will be a curriculum providing a progressive religious experience in the church. Thus it will become possible to work out certain specific objectives for each age group, flexible to be sure, but taking account of what has preceded in this group and what is to follow in subsequent years.

Third, the leaders of the church's educational program must make a selection of materials and activities. If objectives have been set, and a careful study of experience made, this third step becomes comparatively easy. Such selection will be made with purpose. With objectives set, with an appreciation of pupil needs, with appropriate materials selected, the effectiveness of the teaching should be reasonably assured, depending only on the skill of the teacher. The reason so much of our church school work is ineffective lies just here—we have begun with activities and materials without first clarifying our purpose as indicated above.

III

Some reader has no doubt said to himself, "But we use our denominational lesson materials. These materials already indicate the aim which is to be achieved and the material which is to be used with each age group. We do not need to go through the process described above." But is this true? Even though the teacher uses a passage from the Bible for his lesson, selected for him and interpreted by his denominational editors, does he not still need to reinterpret his materials in terms of the persons whom he is to teach? If so, does it not imply that he has some knowledge of these persons and some objective which he desires to achieve in the light of their needs?

As a matter of fact, no curriculum committee serving a national constituency would assume that it can provide adequate materials for each local situation. The best which it may hope to do is to guide the local leaders in building their own curricula by giving them suggestions for materials, method of procedure, and in general the interests and needs of children for given ages.

This work of the denominational curriculum committee is exceedingly important. Very few workers in local churches have either the ability or the time to develop curricula without guidance of this sort. Denominational editors giving their full time to this task are in a position to utilize studies of the real needs of people of various ages and to do the necessary research which is required to bring together the best by way of materials and methods. These can then be put at the disposal of the local church teachers. They will most effectively enter into curricula for groups in local churches when they are reinterpreted and reworked by these local workers in terms of their own abilities and of the needs of those whom they are to teach. The same would be true of the curriculum for the home, though at this point, unfortunately, our national committees are not yet ready to supply guidance materials in the same way that they are for local church teaching.

IV

Curriculum making must, therefore, be shared by the curriculum committees of the International Council and of the several denominations and the workers in the local churches. In the local church the responsibility again must be shared by the committee on religious education, which has responsibility for the total church task, and the teacher who must more intensively lead a specific group. The place at which the greatest improvement in curriculum making may be achieved is in the local church.

Religious Education at the World's Fair

THE Hall of Religion at the Century of Progress Exposition in Chicago stands at the geographical center of the grounds between Ericson Drive and the lagoon. The General Secretary of the International Council, Dr. Hugh S. Magill, has been named Executive Director of the Religious Exhibits Committee and Manager of the Hall of Religion. In this capacity he is rendering a necessary and far-reaching service.

Among the many significant exhibits in this Hall, will be that of religious education which will be a diorama representing the activities and objectives of religious education against the background of a church in session. To supplement this general representation, there will be a series of twelve folios containing more detailed materials on such themes as: religious education of children, leadership training, summer camps, equipment for the church school, vacation activities, and so forth. There will also be an exhibit by denominational publishers showing the latest materials in religious education.

In the auditorium of the Hall of Religion there will be a series of important conferences, demonstrations, illustrated lectures, dramas, musical programs, and so on, presenting various aspects of religious thought and activities. The International Council will present a series of programs including such topics as: "Religion in Growing Life," "Child Life and Religion," "Youth and Religion," "Religion in the Modern Family," "Training a Lay Leadership for the Local Church," and "A Century of Progress in Religious Education." The exact schedule of these conferences will be carried in the weekly bulletin of events issued during the Fair.

Plan to meet your friends at the Hall of Religion.

Subject Matter in a Program of Experience

By Mary Alice Jones

"REMEMBER, you are teaching children, not material," present-day leaders are admonished. And the leader often replies, "Yes, I know I am teaching children, but I need some material to help me teach them."

In our effort to encourage the leader of children to break away from the hard and fast adherence to material which is given within the covers of a "quarterly" or textbook and to consider the experiences of those he is teaching, we have sometimes failed to offer the guidance which the leader needs in making such a change in his way of teaching.

It may as well be said at the outset that there are some present-day educators who feel that recorded subject matter, such as textbooks, printed stories, and the like, should have a minor place in the curriculum of religious education of children. They feel that by far the greater emphasis should be placed upon the actual experiences of children. To plant flowers, to visit philanthropic institutions, to create songs and prayers, to participate in some of the activities of the church—these activities are far more important, they feel, than stories, reports, memorization of the thoughts of others, and studies of source books. There will be no difference of opinion, we think, regarding the value of these activities as subject matter, provided they represent the sincere participation of the group. But it is not possible to use these activities exclusively without impoverishing the growing life of the child.

This is true, in the first place, because not all the situations which children face and which we know they will have to face in the future can thus be interpreted. And in the second place, the exclusive use of these activities will provide a program that is too greatly weighted with the near-at-hand, and often transient, interests of children, and too little concerned with ultimate goals.

The question which we wish to consider more in detail is, then, how shall we use the more formal recorded subject matter in an experience-centered program of religious education of children?

Let us take a simple illustration. Suppose a group of children are faced with the problem of how to build a bird bath, as were a certain group of juniors in a vacation school. They studied their problem carefully and decided just what they wanted to do. What should be the next step? Now, they could at once order cement and tools and other materials which they thought they would need. They could decide upon a plan which they thought would work. They could try out their plan, discover their mistakes, and try again until, ultimately, they might find the correct way to build the bath.

But this plan of work is obviously wasteful of materials, time, energy, and interest. The children are likely to become discouraged. Suppose, therefore, they face the fact, after they have pooled their experience, that they do not have enough information to proceed with any assurance of success. There are available in convenient form instructions for making a bird bath which summarize the experience of a great many people. When the children reach the point at which they *feel the need for more light* they should, therefore, be directed to this recorded subject matter. They will consult it eagerly. There is no question of a tedious "application" of the information; it is put to use immediately because the boys and girls need it in an on-going enterprise.

That is, books, stories, charts, maps, should be introduced at the point in an enterprise at which boys and girls are aware of their need for help beyond their own experience. We are aware that this is not the procedure which is followed in using such materials by most leaders of children in the field of religious education. Instead, the procedure in general use is to introduce, first of all, the material in the textbook, and to suggest that the child learn it, expecting that because it is good subject matter it will be useful. In the case of the bird bath the difficulties in this procedure become apparent. No group of juniors are interested in learning the rules for mixing cement and building a rock foundation for the bath when there is no prospect in view of making a bird bath.

With materials bearing more specifically and definitely upon questions of moral and religious living, however, the difficulty is not so obvious and so is less likely to be recognized. Information regarding building a bird bath is needed only in one situation. But help in being honest, in praying, in helping one's fellows, is needed in a great array of the situations of life. Consequently, there has come the practice of providing materials bearing on these situations and outlining a plan for teaching them without definite relation to specific needs.

How can this difficulty be overcome? Suppose the leader selects from the experiences which he knows his pupils are having those which appear to hold large possibilities for religious growth. These experiences may be called to attention through questions, or they may be talked about by the pupils without any suggestion on the part of the leader. In the discussion, the leader will take part, as a member of the group, assisting the boys and girls to keep to essential points by helpful questions and preventing satisfaction with unsound conclusions by stimulating suggestions which indicate that there are other elements to be considered. In the discussion of some experiences the boys and girls and leader may reach a satisfactory conclusion without help from outside sources. But in the discussion of others—and frequently these represent the most important, far-reaching situations—there will come to the members of the group a realization that they need more light before reaching a conclusion.

Whether it be a matter involving inter-racial relationships, honesty in school work, practices in prayer, contributions to the budget of the church, use of the Bible, cooperation in activities to relieve physical suffering, or opinion regarding the cause of poverty, there will probably come to any group of intelligent boys and girls who are wisely guided a sincere desire for help from sources

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What does the official board of the church have to do with its educational program? In this article Dr. Duddy, pastor of the North Congregational Church, Cambridge, Massachusetts, answers such a question.

The Official Board

By Frank E. Duddy

BY "official board" is meant the governing body of a local church. It is the duty of such a body to determine the scope of the organization's activities and to see that the work is adequately done. The church attempts to be an educating unit, therefore, it must plan to educate in the best possible manner. Objectives must be set if teaching and its results are to develop members who can be witnesses to the efficiency of the system. These objectives must be comprehensive because the work of the church is comprehensive.

It has been stated that modern religious education has a seven-fold purpose. Briefly stated, that purpose provides for:

1. A growing consciousness of God as a reality in individual experience;
2. A developing understanding and appreciation of the life of Jesus;
3. A progressive and continuous development of Christ-like character;
4. An ability and a desire to participate in the building of a Christian social order;
5. An ability and a disposition to actively share the work of the church;
6. The building of a Christian view of the world and of life;
7. The assimilation of the best religious experience of the race as an effective guide to present and future growth.

On this view it must be concluded that the work of religious education is as long as life and as wide as the broadest plan of church activity. The implications, then, for the official board are three: It must (1) study again comprehensively the educational field of the church; (2) plan the work of each unit within its field; and (3) coordinate all into a purposeful, efficient whole.

First, the official board should study the educational field of the church. The tendency with average boards is to dismiss the whole subject to a willing or unwilling representative called "superintendent" and let him do the studying and the worrying. Except for the occasional genius who has had unlimited power to act, this method has produced nothing but confusion. The re-making of our educational work does not lie in that direction. Rather there must be a new disposition on the part of the board, either itself or through a skilled committee, to study the activities of the local church, to devise the ways by which the educational values in each can be realized, and then on the basis of such a classification to specify particular aims for particular phases of the program.

Consider, for example, the older young people's society designed for a group roughly comprehended between the ages of eighteen and twenty-five—an important unit in the educating work of the church. What conception does the official board have of its responsibilities toward the society in the matter of stating definite aims for and expectations of its activities? More often than not there is no aim, no expectation except a donation to help eke out the yearly current expense budget. An earnest study of the educating function of the church would make it clear that such a society is an important unit in a system of religious education and that the church's work is the loser if the society does not play its part in the total plan.

There would be no limit to such a study on the part of the board or its designated committee except the limits of its own ability to see educational values and make them effective. The men's clubs, the women's associations, the Scout troops, mission study groups, the pulpit—all these as well as the school and the young people's groups would naturally be included in such a survey.

Second, the board or its committee should plan with respect to general objectives the work of each unit. On the basis of the preliminary study there would be a growing conviction that the educating business of the church is to develop the Christian so that he can play an intelligent and an efficient part in helping to Christianize the social order. Such a development implies a measured growth from infancy to old age and the responsibility of that increase in Christian stature is with the church in ever-growing degree.

Here, for example, are the first seven or eight grades of the church school. In many churches these grades are used as definite training departments for the step into church membership in early adolescence. The curriculum content aims at the development of a religious consciousness by means of teaching about God through nature, the great characters of biblical history with special emphasis upon Jesus' life, the principles which Jesus taught, their growth in the early days of the church, and some general and specific duties of modern members of the church. Upon the work of these grades will depend the introduction of the boy and the girl to the fundamentals of his equipment as a Christian. To the high school section of the church school would be committed the amplification of these basic ideas into an enlarging sense of the individual's responsibilities in a social order in process of becoming Christian. Character-forming organizations, such as the Scout movement, would be counted upon to maintain steady contact between leaders of worth and the young people in need of eloquently noble example. Thus from kindergarten to pulpit the board would plan general objectives for each unit of the educational system and expect from each unit its necessary contribution.

Third, the official board should act as the coordinating agent so that the various parts will cooperate to make the efficient whole. It goes with barest mention that the task of coordination is simplified as the units know their functions and exercise them.

For example, there is the question of how missions shall be adequately taught. The board should see to it that each department of its educational system places the requisite emphasis upon Jesus' command of "Go ye . . . and preach my Gospel." Perhaps it will be a measure of instruction weekly, or a little more monthly, when throughout the church a missionary is welcomed and his story heard in a variety of forms suited to the particular group of listeners. At any rate, whatever the method, the board should devise ways and means of harmonizing missionary instruction and projects so that there will be as little overlapping as possible. In such a plan the board would be as much concerned with the world outlook of the Ladies' Aid and the Men's Brotherhood as with that of the children's classes.

The treatment of a developing efficiency in the stewardship of money offers another problem for the board's coordinating activities. The board needs a constituency of members which sees its financial duty toward its church and does it. How shall this happy goal be reached? By a sagacious assignment of training to each unit of the system. From the youngest child in the primary school to the business man who wants to know how he must measure his financial responsibility toward his church, the board must have definite objectives and training. Here is one of the most difficult problems before the church today, but it is being solved by those far-seeing churches that are willing to give themselves earnestly and intelligently to the task.

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What Are the Facts?

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood
For the good or evil side.

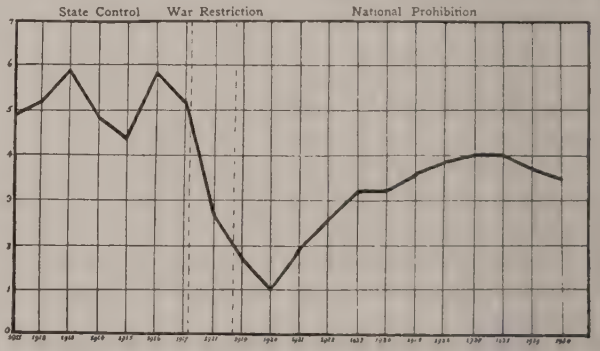
THE resolution to repeal the 18th Amendment has passed the House and the Senate of the United States Congress. It now awaits the vote by state constitutional conventions of the necessary three-fourths of the states to ratify it. Many of us may be called on soon to vote for or against the repeal of the 18th Amendment in voting for representatives to state conventions.

Shall We Vote For or Against Repeal?

Some of the facts printed in this column may help us decide that question intelligently.

The following figures, collected by the United States Census Bureau, show the alcoholism death rate per 100,000 population before and during the period of national prohibition.

Years of State Control		*Years of National Prohibition*	
1911	4.9	1919	1.6
1912	5.3	1920	1.0
1913	5.9	1921	1.8
1914	4.9	1922	2.6
1915	4.4	1923	3.2
1916	5.8	1924	3.2
		1925	3.6
Average State Control Years	5.2	1926	3.9
War Restriction		1927	4.0
1917	5.2	1928	4.0
1918	2.7	1929	3.7
		1930	3.5
Average War Restriction	3.65	Average under National Prohibition	3.01



From Saracen Fact Leaf, No. 1.

This chart shows deaths from alcoholism only. It does not touch the relationship of alcohol to other diseases. On the question of the relation of alcohol to cirrhosis of the liver, Louis L. Dublin, of the Metropolitan Life Insurance Company, in *Alcohol and Man,* concluded:

"Death-rates from cirrhosis of the liver have everywhere fallen . . . but the fall has been somewhat greater in some European countries than in the United States and in all instances related to a reduction in the per capita consumption of alcohol in the nation concerned."

Haven Emerson, Professor of Public Health Administration, Columbia University, on the question of the relation of prohibition to mental diseases, states:

"The percentage of all admissions to our civil state hospitals for mental disease which were classed as alcoholic psychoses has fallen materially in the past twenty years—from 10.1 in 1919 to 3.7 in 1922, rising but only to 4.7 in 1928." From *Prohibition—A National Experiment,* 1932, p. 60.

When Parents Go to Vacation School

By IMOGENE M. MCPHERSON*

"BUT, Mother, I want to help you," protests five-year old Jane, as her mother insists that she go and play and keep out of her way. Mother does not know that "helping mother" has been a topic of much consideration in story, song, and play in the vacation school which Jane attends. Another child learns at vacation school to help himself in putting on his wraps, or in washing himself. At home he begins to resent and resist the mother's domineering help in these procedures. The mother, not understanding his developing independence, punishes him for impudence and stubbornness. Still another child puts long hours of loving work into a gift for his mother and presents his creative artistry to her with keen expectation of her pleasure and delight, only to find that she resents it as more "junk" to clutter up the house, or she accepts it lightly and soon consigns it to the rubbish. An older pupil, as a result of school worship experiences, longs for spiritual expression in spoken prayer at home or cherishes yearnings for family fellowship in a form which would never suggest itself to his parents, but misunderstanding of his awkward efforts at carrying out his ideas stifles his inspiration and turns his sensitive soul from further attempts. Another child is taught "Thou shalt love," but at home fears and inferiority feelings make jealousy, hatred, and rage a large and inescapable part of his emotional life.

Consciousness of such situations causes the earnest teacher to realize that back of each face in every lively group of vacation school children there is a unique personality—a personality surging with problems unsolved and yearnings unattained, with repressions and potentialities, with accomplishments and failures, with fears and hopes. If, then, teachers are to help those children toward self-realization they must know more than the name, address, church affiliation, and public school grade which appear on the enrolment card. They must realize that the child is largely the product of the home from which he comes and that out of its fullness or paucity of life and joy he meets and responds to the vacation church school situation. If the school program is to be of constructive value for the child, parents and teachers alike must know the program and aspirations of both the home and the school.

Efforts to help children develop Christian ideals and attitudes through homes which do not understand the school serve only to widen the gulf between parents and children, to add to confusion, and to put obstacles in the way of Christian growth. Therefore the program of the vacation church school must be based on the needs of individuals as seen against the background of the home, and parents' participation should be enlisted early in the program plans. There are, in general, two ways in which parents can be intelligently informed about the work of the school, and teachers can gain insight into matters pertaining to the home: first, by bringing parents into the vacation church school; and second, by taking the vacation church school to the parents in the home. This article can deal with only the first of these, but, in so doing, there is no thought of minimizing the importance of the second.

The usual way of bringing parents to the school is to invite them as audience for special programs which the teachers and pupils arrange for them. Frequently the only time they are really expected to visit the school is on the day of the closing program. This single contact serves only a limited purpose and should be replaced by programs of life and meaning in which the actual work and accomplishments of the children are presented through exhibits, drama, song, and informal story.

Regular meetings for parents should be scheduled throughout the duration of the school. Such meetings facilitate the task of the teacher in meeting and talking with parents and provide opportunities for helpful discussion of home problems. Parents frequently feel their burdens lightened when they discover that other parents are confronted with the very problems which they had thought peculiar to their family. Also, group convictions are often more potent than individual beliefs. If the group becomes interested in better understanding of their children and happier home life, the individual is bolstered by having others share his desires.

THE time and frequency of such meetings will depend upon the local situation. In some schools mothers of kindergarten children meet daily during the time the children are in school. Or parents' meetings may be held during the lunch hour. In one school the women of the church serve lunch at noon once a week—one object is to make money for the church, but it also serves as an opportunity for parents' meetings. Afternoon meetings are more convenient for some groups, while others have evening meetings in an effort to enlist the interest of the fathers as well as the mothers. Once a week is ideal for meetings, although less frequent ones are better than none at all.

The promotion of parents' meetings may well be partly the responsibility of the children in the school. Children can share occasionally, at least, in making invitations—A silhouette depicting a child and his parents in some situation which suggests the purpose of the meeting, followed by a question which suggests the theme and a statement of the time and place of meeting make interesting announcements. Children's enthusiasm for the school and its activities is perhaps the best means of securing the attention of parents.

The program of parents' meetings should be as varied as the needs, interests, and capacities of the different groups demand. Unless there is a professional parent educator available, it is probably better to limit the discussions and activities of the group to quite objective phases of home life. Direct dealing with problems of child management and with emotional manifestations of problems is a task which demands the services of one who is especially trained to give such help. Where there is evidence of emotional strain in the home perhaps the best

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thing to be done by a non-professional leader is to direct the parents' attention to reading material and to such use of their material environment as will prevent and relieve strain. These material espects include such things as daily schedules, clothing, furnishings, food, et cetera. The school can also help parents find emotional release and satisfaction in the social outlet provided by the parents' meetings. Where home problems seem acute, the leader can direct the parents to a child guidance clinic or to a physician who has understanding of the social and psychological implications of home life.

For the most part, parents' meeting should set forth the nature and needs of children of various ages, the school plans which have been made to meet those needs, and the part which parents may have in making and carrying out these plans. Some parents have found value and pleasure in learning some of the fun songs, hymns, and games which the children enjoy. Teachers may tell stories which they plan to tell the children and plan with the parents for home dramatizations or other use of material which is being enjoyed by the children.

One or more of the meetings with parents might well be spent in discussing the family's use of leisure time, which has come to be a major problem in modern life. Games which are played at school may be enjoyed at home. Celebrations of special holidays, both of America and of other countries, offer parents and children play opportunities. Engaging in a world friendship project in school helps to minimize home differences between older foreign-born and younger American-born generations and may serve as a means of fellowship in the home. Group discussions of inexpensive excursions which the family may take, and of picnic, playground, and museum facilities available will be suggestive to many. Many families must spend vacations in the heat of the city and to these the vacation church school can render a real service by making them times of happiness. For example, one family, under the stress of such necessity, found much pleasure in following a plan of dividing the family up into committees each day, each committee responsible for different parts of the home duties. The breakfast committee sought to express vacation joys in many ways, for example, one morning the breakfast was a picnic one spread on a bright cloth on the floor of the living room in the sunshine. The magic of willing imaginations provided conversation about the beauties of the out of doors and even the proverbial ants on the food! They sang together "This Is my Father's World" and "For the Beauty of the Earth." Other vacation breakfasts were on board a ship, on a train, at camp, and there was one "wedding breakfast." These happy times together started a "stay-at-home day" in that family and resulted in much joy and understanding fellowship. Plans such as these are especially helpful during these times when parents are tense from economic uncertainty.

MUSIC in the home may provide much pleasure. Dramatics, story telling, charades and other games, creative expression in poetry, stories, songs, and in drawing and modeling are but a few of the many things which leaders will want to discuss with parents of vacation school children.

Resourceful leaders will explore the community for persons who can be of help in parents' meetings. Librarians, physicians, nurses, ministers, museum curators, et cetera, will be glad to conduct discussions in their particular fields. In one community where the kindergarten children were having rolls and coffee for breakfast and practically no milk, a few meetings with a home economics teacher changed the whole picture. Other items in the food bill were cut down and milk was substituted for the coffee which children were drinking, consequently better behaved, less restless, and healthier children resulted. These are only a few suggested approaches and programs, many more will be discovered by the vacation church school leaders who set out to help their children in every phase of their development.

BUT parents' group meetings are only one way of bringing parents into the vacation church school. Another way is as observers of work being done during the regular sessions. Parents who sit quietly and watch their children under the leadership of another person and with other children gain insight into their children's attitudes as in no other way. And both teacher and parent can learn much about a child when, after a morning's observation, they discuss specific responses of the child. The discovery that a teacher has a definite plan and is working carefully to help a child overcome his difficulties and realize his possibilities may be a most valuable revelation to that child's parent. And the necessity of thinking through educational plans and procedures in the light of a particular child's needs may be equally revealing to the teacher!

Parents who are qualified to do so, may, occasionally, be asked to participate in the session. Definite duties may be assigned to them such as, helping with the music, handwork, or games. Even less capable persons may be given specific responsibilities for short periods of time. In these contacts, as well as in others, the teacher's aim is not only that parents shall learn, but that she herself may grow in understanding of both parents and children. Only in this relationship of reciprocal learning between teacher and parent can the most good be accomplished and the teacher kept free from a patronizing attitude toward the parent.

Then, too, parents may share in special enterprises which teachers and children are carrying out. They should be included in the school picnic and can serve as committees to take charge of transportation, food, and to be responsible for games, songs, and so forth. Parents and children need opportunities to share good times together which may give a lasting basis for fellowship.

Still another excellent avenue of approach to parents is through individual conferences. These may be only incidental meetings or more formal, planned conferences. Vacation school principals and teachers might find it worth while to keep stated office hours once or twice a week at which time parents would be invited to discuss any question of school policy or any problem of school or home relationships.

Parents coming in and out of the school for various reasons will frequently open the way for a better understanding of the child and ways in which he particularly needs help. In one school, a junior boy had been most unmanageable during the morning. Even the things which ordinarily interested him a great deal did not penetrate the armor of indifference, noisiness, and annoying performance with which he evidently was hiding his very

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The Laymen's Inquiry and Religious Education

By LUTHER A. WEIGLE

Two months ago the Journal presented the reasons and the methods of the Laymen's Inquiry into Foreign Missions by President Brown. Last month Dr. Diffendorfer interpreted the message of the report to the church at large. This month we conclude this series of three by an article on the meaning of the report for religious education by Dean Weigle, of Yale University, Chairman of the Educational Commission of the International Council.

—THE EDITORS

THE Report of the Laymen's Foreign Missions Inquiry presents a tremendous opportunity to religious education. One does not need to agree with the Report to understand that. Whether its main positions be right or wrong, here is fresh, vital, stimulating material, relevant to the present perplexing world-situation. It has aroused wide public interest, and has made missions for the past few months a general topic of conversation and of journalistic writing. It has gotten on the front pages and into the leading articles and upon the tongues of citizens as the Report of the Jerusalem Meeting of 1928 never did.

Personally, I believe that the method of communicating the Report was bad—that it sinned against the Commission's own educational principles, and that the heavy-typed sentences, underlinings, and scareheads in the publicity releases to the newspapers conveyed an inexcusably distorted impression. Granting all that, the one good thing that can be said for the method—and this is a thing of considerable importance—is that it got the eye and ear of the public. It becomes all the more urgent that every effort be made to reach the mind of the public as well. We must study this Report and learn what it really means. It would be most unfortunate if the great majority of intelligent people should get no more than a hearsay acquaintance with it, and should base their attitudes upon such material as was made generally accessible through the publicity releases.

The Committee has realized this, and has done admirably by issuing a large special edition of the Report, intended for study groups and classes. Copies can be secured in quantity for this purpose at twenty-five cents each. In addition, it is publishing in seven volumes a significant part of the data upon which the Commission based its conclusions. These are priced at $1.50 for single volumes and $8.00 for the set. I would urge upon every church school to secure an adequate supply of copies of the study edition of the Report, and at least one set of the volumes giving the basic data which can serve all study groups and classes as reference material. It will be well also to secure a copy of the Proceedings of the Meetiing of the Directors and Sponsors of the Laymen's Foreign Missions Inquiry and Representatives of Foreign Mission Boards, held at the Hotel Roosevelt, New York City, on November 18 and 19, which clears up many possible misunderstandings. For a really thorough equipment of printed resources, there should be added the eight volumes of the Report of the Jerusalem Meeting of the International Missionary Council, held in 1928.

My first counsel, then, is: *Study the Report.* That church is failing in a day of challenge and opportunity which does not enlist a considerable portion of its constituency in a study of the issues which this report presents.

A second word of counsel is: *Take the Report for what it purports to be* —an objective, intelligent, impartial appraisal of the missionary work of seven American Protestant boards in India, Burma, China, and Japan, from the laymen's point of view, made by an independent Commission of fifteen American Christian citizens who are of first-rate competence in their several vocations. If we take it as such it has tremendous possibilities of value which we have hardly begun to realize. But if we take it for more than it is, and stretch it to cover more than it undertakes to cover, these values begin to diminish.

The Report is not an appraisal of the entire foreign missionary enterprise; it does not cover Catholic missions or the missions supported by British and European boards; the Commissioners did not study missions in Africa, Turkey, Persia, Latin America, and many other parts of the world. A friend of mine on the faculty of Yale University, than whom no man in America, perhaps, knows Africa more intimately, tells me that the conditions are so different that this Report is in large part inapplicable to mission work on that continent.

There is especial need for the caution which I have just stated as we study what is often referred to as the theological section of the Report. It is easy to react intensely to these chapters. Within half an hour I have heard one man bitterly denounce them: "They take away my Lord and Savior, and leave no motive for missions," and another man praise them as extravagantly: "At last I have found a gospel that I can believe and preach to modern men." Such violent, sweeping judgments, whether of acceptance or rejection, are unwarranted. The Report does not undertake to tell us what to believe, or to set forth a theological system.

Chapter III, which is the heart of the "theological" section, undertakes to set forth, in direct, simple, nontechnical terms, the message of Christianity for the Orient. It does not contain all that I believe, or that any of us believes; and it does not pretend to such completeness. It is aimed at the Oriental mind; it represents the Commission's attempt to state the underlying faith upon which Christians agree, in terms which folk of the Orient can understand and welcome.

Professor Hocking, Chairman of the Commission and author of this chapter, is a master not only of philosophic thought, but of English style. He is accustomed to say

(Continued on page 24)

A Vacation School in the Out of Doors

By Estella A. Dickinson*

IF THE other boys and girls had ever been to an out-of-doors vacation school, they'd *never* go to an indoor one again," said Lois emphatically one day of that delightful summer when we first discovered the joys of having a vacation school out of doors.

It had all come about so naturally. The Vacation School Committee of New Britain, Connecticut, had spent some time in deciding where the schools for the season should be located. Heretofore, the East Side school had been the most popular one, seemingly because the little church in which it was held was so near to the homes of the children and also because there were not many other summer attractions near at hand. (The other schools had been held in down-town churches.) Of course, a school must be continued in that same little church, but how about other similar sections of the city set off by themselves—Belvidere, for instance? It was at least a fifteen minutes' ride from the center of the city—a fine community by itself, but having no church or chapel. It would be an ideal place to start a vacation school, but where could it meet? Then one member of the committee suggested the park, for there was a delightful park of about one hundred and forty acres easily accessible to the homes of the community. From the first the suggestion met with great favor and the finest of cooperation on every side. The park commissioner gave his hearty approval, and the public school officials gave permission to use certain rooms in the nearby school in case of storms. The superintendent of parks said he was "only too glad to have the parks used in every possible way," and he took the

Building the Walls of Jerusalem

leaders out to choose their school site in the undeveloped section of the park. The choice was a delightful shady place on a rise of ground; a nearby stream and a crude fireplace were among its attractions. He had the brush cleared away and the weeds burned, brought park benches together to seat the little school, and even added a large load of sand for a sand-pile.

An interested friend living down the street a little way was glad to have the family garage used for a place to store the needed supplies, and the boys of the family provided the carts which conveyed the Bibles and hymn-books, boxes, spoons, knives, et cetera, back and forth each day.

*Supervisor, United Weekday Church Schools, New Britain, Connecticut.

Since this was an experiment, the number of pupils was limited to twenty-five, with two experienced leaders directing the work.

On the opening day the registration was taken care of in the schoolhouse, from which the whole group proceeded to the chosen spot in the park. On only one other day of the three and a half weeks was the school building called into use, so accomodatingly did showers and rains come on afternoons, nights, and Sundays. The teachers and children revelled in the beauty and peace of this out-of-doors spot in which to worship and study, work and play. It was all so natural and informal. In the cool of the morning the children would come trooping up through the many winding paths, stopping occasionally to note some bit of beauty as they came. As the grass was usually too wet for other activities at the early hour, we spent the first part of the morning under the trees in our circle of benches, where we had our worship and stories and studied certain memory selections. We called our course "Out of Doors with Jesus," and learned much of Jesus' life as a boy from stories from the first part of John Oxenham's *Hidden Years* and Edna M. Bonser's *A Little Boy of Nazareth.*

We memorized and loved to sing "When Jesus Was a Little Lad," and we tried to remember—

> His Comrades loved him; he was kind
> To younger children when they played
> And everybody trusted him
> So true and unafraid.

as *we* played and worked together. Many Old Testament stories were introduced as "stories which were told to Jesus when he was a boy"; but the favorites were those about Jesus himself. He seemed really to become a lovable boy-companion as we thought of him all through those happy mornings, talking and thinking about what he did or said.

And what fun we had! How many things we could do in that informal setting that would have been impossible anywhere else! One morning, as we gathered for our usual roll-call and worship, we discovered that three of our boys, usually the first to arrive, were missing. After waiting a few minutes we proceeded without them. Then, without warning, one by one the missing boys dropped silently from two of the trees under which we were sitting. The leaders' hearty appreciation of the "good joke" produced an all-round laugh and the three mischievous lads gave a new loyalty to the school thereafter. After we had reached the place in *The Hidden Years* where Jesus rescued the little dog, John made bold to bring his dog to school and it soon became an accepted member of the group. Sometimes we had two dogs. In an impromptu dramatization of one of our stories, one of the dogs really took part, and no one thought it at all funny.

The cooperative building of Nazareth in the sand-pile was a task of very great interest for days. Houses and shops and a synagogue on the highest hill were set up while the girls dressed tiny figures who walked the "narrow, winding streets." Later they enjoyed building Jerusalem with truly magnificent walls, each child building a section as the group encircled the large pile of sand.

Games and walks through the woods, treasure hunts, and the gathering of plants and flowers to share with friends at home and in other schools were all part of the happy month's program. We were really not surprised when a disconsolate boy said one morning, "Gee, I got to go to the seashore." He had the complete sympathy of the group, so genuine was their interest in their school.

When at last we had talked about Jesus' journey to Jerusalem to the Passover, we played going ourselves. As "the pines" was the very loveliest place we knew, it was suggested by the children that that should be Jerusalem. And so we made the journey, eating along the way, crossing the "Jordan," and at last drawing near to Jerusalem. "We're almost there, we're almost there"; "now don't we sing?" said one and then another. So like the pilgrims of old we sang, only our song was one we had come to appreciate amid the beauty of our surroundings,

Holy, holy, holy, Lord God of Hosts
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high.

That their parents and friends might share their happiness with them, the children planned a closing program to which all might be invited. This included two dramatizations: one showing a Hebrew school of Jesus' day, worked out by the boys themselves; the other a little sketch entitled "Celebrating the Feast of Purim." Even the leaders were amazed at the number of hymns and Scripture passages which the children had memorized with no apparent effort and which they wanted to add to the program. An appreciation of Psalm 136 had led to the writing of two original poems called "*Our* Psalm of Thanksgiving for Vacation School." These, too, were included. They were:

Oh, give thanks unto the Lord, for he is good,
For his lovingkindness endureth forever.
For the birds and the flowers,
For his lovingkindness endureth forever;
For the blue sky and green grass,
For his lovingkindness endureth forever.
For the trees that give us shade,
For his lovingkindness endureth forever.
For the sunny days which we've enjoyed,
For his lovingkindness endureth forever.
For the sand in which we build Nazareth and Jerusalem,
For his lovingkindness endureth forever.
For the school in which we can find shelter on rainy days,
For his lovingkindness endureth forever.
For the carts that carry our supplies,
For his lovingkindness endureth forever.
For the people who made beautiful this spot,
For his lovingkindness endureth forever.
For the teachers that teach us the love of Jesus,
For his lovingkindness endureth forever.

Oh, give thanks unto the Lord, for he is good,
For his lovingkindness endureth forever.
For the birds, the trees, and the flowers,
For his lovingkindness endureth forever.
For the girls and for the boys and for the wagon,
For his lovingkindness endureth forever.
For the berries, the butterflies, and for birds,
For his lovingkindness endureth forever.
For plays, for hymns, and the pines,
For his lovingkindness endureth forever.
For the turtle, the dog, and Miss Dickinson's stories,
For hs lovngkindness endureth forever.

No publicity by the leaders was necessary for the closing service; the children attended to that. Fathers, mothers, sisters, cousins, and friends came up the road long before the appointed hour. These guests soon more than filled the benches and some sat on the grass with the children, appreciating to the children's complete satisfaction what they had prepared for them.

A Hebrew School

The next summer, not only did the juniors again meet in the park, but arrangements were made so that a primary group, also limited to twenty-five pupils, was added, each group meeting at a convenient working distance from the other. In each group four or five young people from the cooperating churches were used as assistants.

Although passing groups occasionally stopped to observe what was going on, there was never any real disturbance from outsiders. The little flower bed, made and tended by the primary group, continued to be cared for long after the school closed, and blossomed until the frosts came. In fact, it became quite the thing for the boys and girls to escort their parents and friends through the park on Sunday afternoons, pointing out objects of interest which had been discovered during the school.

In 1932, so popular had the "park schools" become, that the limit for both groups was raised to fifty and this was quickly reached. The 1932 juniors enjoyed a modification of the course "The Golden Rule City" and had a beautiful setting for their own model city. Paint could be applied so happily out of doors, and the overalls and old togs, which had become the mode, suffered not at all.

The open spaces also furnished fine hunting grounds for the "Indians" under the direction of a Boy Scout leader. They climaxed their activities by a solemn treaty of peace with William Penn.

Plans are now under way for another season and there have been urgent requests for an intermediate group, so the vacation season of 1933 may witness three groups revelling in our out-of-door schools.

The Cover Picture

THE cover picture this month, "Christ and the Rich Young Ruler" by Clementz, has been selected because of its particular significance for use in young people's departments. It is a subject about which an occasional effective worship service might be built, and also one which any young people's group would treasure as a part of its permanent equipment.

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The Last Day of School

By
VIRGIL E. FOSTER
Minister of Education, Bryn Mawr Community Church, Chicago, Illinois.

THE last day of church school! But it was more than just that. It was "Church School Day." The building was filled with the hum of voices, as pupils and the parents and friends of pupils came in and moved about the rooms. Here and there little fellows tugged their mothers and daddies through the halls to their various rooms to show them the things that they and the others had made during the year. Others were already busy showing parents and friends the display of Bibles, worship manuals, pictures, posters, and pieces of equipment.

In one room, tables placed at one end were covered with an orderly display of Bibles; notebooks in which had been written the songs, prayers, responses, calls to worship, and other worship materials used by the fourth grade; books of stories used during the year; and pictures. There were pictures painted by famous artists; there were drawings and silhouettes made by the pupils; and there were a few charts, which had been made especially for this occasion, outlining the course of study for the year.

In another room at the other end of the hall, the sixth grade children were showing their parents and friends other materials and equipment. In still another room, the junior choir could be heard in their final rehearsal of an anthem. A group of people lingered outside to listen.

Throughout the building the leaders were as much in the background as possible. They were busy meeting parents, and helping a little with the exhibit.

Suddenly, singing was heard as the various groups sang the songs that had become familiar to them during the school year; and then there was the hush of prayer, as they prayed with words that had come to have meaning for them.

On the second floor, the young people were engaged in a service of meditation and song. There were few parents present, as the young people preferred to be alone with their leaders, several of whom would not be back in the fall.

The few people that moved through the hallways went quietly, perhaps unconsciously so, lest they disturb.

Again the scene began to shift. The groups arranged themselves quickly and with order into a procession. The junior choir, in white surplices, was at the head. As the organ swung into the music of "All Hail the Power of Jesus Name," the procession moved forward into the church auditorium, through the center aisle. The senior choir entered from the side and the two choirs went to their places. The members of the school took seats in the pews that had been reserved for them, except for the very youngest who retired at once to their own rooms for separate activities. There was an expression of adoration in the voices of all, as children, young people, and the men and women of the congregation joined in the call to worship. And a deep note of reverence was evident as they prayed together, "Our Father, which art in heaven . . ."

Self-consciousness and thought of display was at a minimum in the minds of the entire congregation. A new sense of ministry seemed to move the members of both the senior and junior choirs as they sang their anthems and the minister, as he led the group in repeating the twenty-third Psalm, as he read from the Bible, and as he prayed.

The minister of education made a brief statement regarding the educational activities of the church and presented the church school to the minister, who then made some remarks commending the work of the year. It is hoped that the relationship of the school to the entire church became a bit clearer in the minds of everyone.

With the singing of another song, the youngest children retired for a story-worship program, but most of the school remained to hear the sermon. The minister preached a sermon that made both old and young feel that they were useful in the Kingdom of God.

The service closed in the way customary in this church, with song, then silent prayer, in which the children and young people participated fully.

A brief conversation reported by one of the members of the church may represent the thoughts in the minds of

many. During the early part of the service Mrs. A was heard to say to Mrs. B, "I wonder why they don't have some exercises and recitations." Mrs. B replied, "That is funny, isn't it?"

During the recessional of the choirs, at the close of the service, Mrs. A was heard again, saying, "You know, that was good." Mrs. B replied, "Yes, it was real religious."

The various groups of the school had, of course, given a great deal of attention to preparation for Church School Day. Both the exhibit and the worship service had been well planned.

In order to make the exhibit significant, the groups that had made use of handwork activities, notebooks, story books, charts, maps, and so on, went over their year's work recalling it, charting it, and illustrating it in various ways. This process proved to be an effective and very interesting method of reviewing and unifying the work.

The demonstration program also drew upon the experience of the various groups during the school year. It was virtually a celebration in song and ritual and prayer of the achievement of the school.

Both the exhibit and the demonstration program served not only to inform the parents, but to recall to the minds of the pupils the essential information dealt with and to

Preparing the Exhibit

sharpen a bit the appreciation of the various group practices.

The chief interest, however, was in the church worship service. Most of the members of the school had at various times attended services in the church and had pleasant memories associated with the experience. They looked forward to the Church School Day service.

The program had been planned in cooperation with the ministers. Hymns were chosen which were both commonly known and easily sung. The twenty-third Psalm, read in unison, was substituted for the usual responsive reading. The Scripture was chosen with the entire congregation in mind. The hymns, the psalter, the call to worship, and the Lord's Prayer were learned in advance by every group, except the very youngest who were to share only in the processional. Since these parts of the service were familiar to them, the children and young people found participation easy and meaningful.

Church School Day was generally felt, before and after, to be the climax of the year's work. Children's Day? Promotion Day? The last day of school? It was something more.

Who Builds Your Curriculum?

Suggestions for the Workers' Conference

HONESTLY, who *does* build your curriculum? Who chooses your lesson courses? Is everything settled automatically by a committee a thousand miles away so that all you have to do is to fill in the number of copies on an order blank? Or is it decided by the last notions that pass through the volatile minds of the most talkative members of your classes? At one of these extremes stand some, and at the other stand others. At the workers' conference this month would be a good time for any group of workers to study and improve their own situation.

(By the way, our hint for folks to write in and tell us what they are doing in their workers' conferences brought a number of interesting replies. There will be more about them later. We would be glad to hear from others as to their plans, whether they follow these suggestions or not.)

The following program is suggested:

1. Devotions.

A report on and an interpretation of Dr. Bundy's article with a period of prayer and meditation would be helpful.

2. How Do We Build Our Curriculum?

The following articles could be assigned for study, report, and discussion:

Hellstrom, "Curriculum Construction"
Vieth, "Building the Educational Curriculum"
Jones, "Subject Matter in a Program of Experience"
Flint, "Selecting Lesson Materials"

Even though the reader's school may not be large or even of average size, he should not be thereby scared away from those articles by Hellstrom and Vieth. They contain many principles and suggestions that apply to any church school. Miss Jones will help leaders to see what it means when we talk about using the Bible and other subject matter. Mr. Flint shows the way into an actual laboratory of experience.

3. What Can We Do About It?

How is our curriculum worked out? How does it check up beside the proposals of these articles? What changes do the articles suggest? Which of the suggested changes could we make? How would we go about making them? What persons or committees should be named to study the matter further, to make plans, and to report? And *when?*

4. Other Matters.

The following articles will be especially appropriate for review and presentation:

"The Great Chalice of Antioch"
Weigle, "The Laymen's Inquiry and Religious Education"
Foster, "The Last Day of School"
Hartshorne, "How Much Does Religious Education Cost?"

The articles by Miss McPherson and Miss Dickinson on the vacation church school will be of special interest to all who are promoting such schools this summer.

5. Our Summer Plans.

What about sending boys and girls to camp or summer conference for training? And some adult leaders to a leadership school? (See page 22)

6. Our Workers' Conference Next Year

How can we improve the plans of this year? What reports have we, or could we get of successful plans in other churches?

How Much Does Religious Education Cost?

By Hugh Hartshorne

All too many churches, faced with the necessity of reducing expenses, are cutting the educational work without knowing what their program actually costs. Under the direction of Professor Hartshorne, Research Associate in Religion at Yale University, Mr. E. V. Ehrhart and Miss Helen R. Stearns have recently completed a survey of religious education in which this matter was given consideration. Some of the data gathered for that study are included in this article which the author gave as an address before the Religious Education section of the Twelfth Ohio State Educational Conference, held in Columbus, Ohio, April 7, 8 and 9, 1932, and which is printed in the Proceedings.

IN THESE days of restricted budgets, it behooves churches to take account of the relative values of those phases of their work with respect to which some economies are proposed. We must get along without something. Shall it be leadership, new equipment, current supplies, space, light, heat, or service that we shall sacrifice? This is a hard matter to decide. The answer depends upon the possession of certain facts of which we are now in ignorance. We do not know the relative value for a church program of a paid director as over against a group of paid workers; of a new gymnasium as over against a summer camp; of heat and light for an evening young people's group as over against railroad fare for a delegate to a summer training school. Yet when a cut in the budget is made, choices must also be made, and unless it is possible to eliminate wastes and save on non-essentials, the essentials must suffer.

Consequently, any institution that is seriously committed to its program will need today to ask what this program is costing and whether or not as good or better work might be done at less expense. This is a wholesome situation, and the frank facing of it might well result not in serious curtailment but rather in increased efficiency and consequent increased income. Whether this happens or not depends upon the interest and ability of local leaders to make an objective appraisal of their work in terms of its costs and wastes. This article is intended as one slight contribution to this problem. Perhaps its chief function will be to draw attention to some phases of the present situation which challenge our goodwill and our intelligence.

The Present Situation

In a recent pamphlet, *The Educational Work of the Church*, the International Council of Religious Education expressed the following official opinion:

"Its educational work should represent a major investment on the part of the church. . . . As the program of the church becomes increasingly educational, the budget of the church will become increasingly an educational budget.

"The educational work of the church should be included as a regular portion of the annual budget of the local church and should be financed in the same manner as are salaries and current expenses."

This is, of course, the judgment of educators and might not appear convincing to church leaders who view the church's responsibilities in a different light. Let us see, therefore, to what extent the present situation in Protestant churches reflects this view.

A study was made of the educational work of 746 churches, all manned by graduates of theological seminaries, and scattered throughout the country, with a preponderance of representatives from north of the Mason and Dixon line. Of these churches, 674 reported at least one fact about the costs of religious education. Of these 674, some 60% spent nothing whatever on the Sunday school besides the cost of housing it. About 40% spent something, and one church reported an appropriation for one year of $16,000 for religious education. Thirteen churches spent over $2,000 on this work. Perhaps one reason for this startling lack of a sense of responsibility for the educational aspects of church work is due to the emphasis placed upon it by denominational leaders—denominational reports print the facts about total contributions, the amount paid to ministers, benevolences, and amounts given to denominational mission projects. They do not as a rule say anything about what is spent on religious education.

The International *Standard A for the Sunday Church School* gives $1.50 per pupil as a reasonable cost for an efficient church. Only 13% of the churches reporting this item reach this figure. That is, 87% of the churches are below the moderate standard set by the International Council.

As compared with churches in the Northeast and the West, the Southern churches spend less in total amount and per pupil. As compared with other denominations, the Congregational churches spend more in total amount and per pupil. Farming communities spend least and industrial communities spend most, and there are notable differences between churches in well-to-do communities and those in poor communities.

So much for actual costs. But these figures need to be seen in relation to other items of expense. The average budget of the churches studied was $11,464.50, of which 21% went to benevolences and 2.9% to religious education. Other studies have reported comparative costs of music and religious education, showing the relatively heavier weighting of the former in the judgment of church committees. In view of the common practice of including Sunday school work among the charitable enterprises of the church, it is apparent that in the opinion of these churches, charity does not begin at home. This might be a

sound view to take were it not for the fact that the whole structure of the church, including its benevolent enterprises, rests upon the quality of its religious education. If this is emasculated, the institution is building on sand.

On the average, the church schools raise annually among their own members nearly $900 a year ($891.74) or $2.18 per member. (The median amount raised is $298.50.) About half the schools spend this money by vote of teachers and officers—that is, without the cooperative judgment of the pupils. In 33% more instances, part of the money is thus expended. Only 3.3% depend upon the pupils' own choices in reaching decisions as to what to do with all their money, although 21% depend upon their judgment to some extent. Twelve and a half per cent follow the denominational quotas without further discussion.

Of the median amount raised, about 32% goes for benevolences, or about 56 cents per pupil, in the median school.

In these respects, there is little difference among churches in different sections of the country, save that in the West the churches reporting spend 50 cents per pupil for benevolences as over against 59 cents for the Northeast and 57 cents for the South. The Baptist and Presbyterian groups included in this study spend respectively 22.5% and 27.7% of the pupils' money for benevolences as against an average of 32% for the whole group. The Methodist and Baptist groups are lower than the rest in the amount given per pupil, and the Disciples are considerably ahead in this particular. But of greater interest are the economic differences. The median amount of the total raised per member among the well-to-do is $1.92; among the comfortable, $1.83; and among the poor, $1.84. In the same three groups the per cent spent on benevolence is 32.5, 31.3, and 28.0, and the median amount per pupil spent in this way is 57 cents, 58 cents, and 48 cents. Evidently among the poor churches a larger proportion of the income must be spent on supplies than in the other groups, but it is a somewhat revealing fact that the amount raised per year per member is only 10 cents more in the well-to-do churches than in the poor churches. Evidently the nickel a Sunday stereotype is putting an arbitrary limit upon the contributions of the pupils—a high limit for the poor and a low limit for the rich.

One wonders, therefore, whether the financial embarrassments given as an excuse for the cutting of the budgets of even the well-to-do churches are in part, at least, the effects of a type of training in giving which results in a definite sense that a specific and rather small amount of money is all that is expected of any member for the support of church projects. Certainly this experience with reduced budgets should lead to serious questioning regarding present methods of raising and spending money in our church schools.

Apart from leadership and space, the median cost of religious education per church is $158.60 a year. One fourth of the churches spend less than $80 a year and one fourth spend about $440 or more a year—a median of $1.24 per pupil. Is this a rock bottom cost? It does not seem excessive to an impartial observer. It does not seem excessive, furthermore, in view of the fact that the amount is more than covered by the amounts raised in the Sunday schools themselves. Generally speaking, the schools are paying their own way and in addition are contributing nearly a third of their income to church benevolences. It is not in the average church, therefore, that the problem of cutting the religious education budget occurs. The average church has no such budget. Rather is it in the exceptional church that is employing specialized leadership that this paring process is likely to affect efficiency. Let us turn, therefore, to a consideration of the budgets of two or three of these better equipped institutions and point out what may be involved in working out economies of administration.

Costs and Wastes in Exceptional Churches

As a part of the study reported in this article, an investigation was made of the general educational efficiency of ten outstanding churches. One section of this investigation in each church consisted of an analysis of costs and wastes. Since these studies were made on the ground and with the extended cooperation of local leaders, they could go much further into details than the questionnaire study already reported, particularly into details with regard to wastes.

It was necessary to find out the cost of providing space, light, and heat for educational use; the cost of time spent in leadership; and the cost of materials, replacements, and depreciation. The cost of unused and destroyed materials had to be included, likewise the wastes incident to absence, tardiness, interruptions, poor planning, and the like. These costs and wastes could then be figured per pupil, per Sunday, per department, per group, et cetera.

In order to get at these facts it was necessary to examine the church budget. First, all items devoted exclusively to church school purposes must be totalled. These include salaries paid to church school leaders and the moneys paid out for exclusively church school purposes, or chargeable on account of depreciation. In addition, the pro-rata share of church expenses properly assignable to church school uses must be figured, including total cost of salaries, upkeep, interest, depreciation, et cetera. These, of course, are separate from expenses, no part of which is assignable to religious education.

The pro-rata share to be charged to the church school is determined by computing the amount of use of plant by the church school. This is done by counting the number of hours each room or space is used during the entire year and figuring the proportion of this total of room-hours used for purposes of religious education. Some convenient unit is required for this computation. Strictly, this might well be the cubical contents of the smallest space, as costs of light and heat are roughly proportional to cubical contents. An approximation may be gained by calling the space heated by one radiator or register a "room." Thus a space heated by three radiators is three "rooms." The proportion of the total cost of heating, lighting, upkeep, et cetera for the church assignable to the school is the proportion of total room-hours used by the school.

The final cost item is the cost of time spent by leaders. This must be discovered by actual records or reports from the leaders themselves. Time spent in preparation and in weekday contacts as well as in actual group work is added for all the leaders and computed in terms of money at some arbitrary figure, say 50 cents an hour.

All these costs are then totalled. They may then be compared with costs of other phases of church work on a comparable basis.

The next problem concerns the amount of time and money wasted on fruitless effort. If a pupil is absent, the

(Continued on page 40)

A Quest in the Out of Doors

Training Youth for Leadership

EVEN in difficult economic times, churches cannot afford to miss opportunities to give training to their future leaders.

The following is a list of the leaders and courses for each of the six International Older Boys' and Girls' Camp Conferences. Plan to have some of the young people from your church or youth council attend. Camper-books and registration cards are available. For further information regarding expenses and program, write to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

This year the first period in the morning, from 8:30 to 10:10, will be divided into two parts. The campers seventeen years of age and under will select a course from three or four of the high school leadership courses. Those over seventeen will be enrolled in a commission on "Building a Christian World." This will be under the guidance of a chairman and several resource leaders, and will deal with such problems as world relations, race relations, the economic situation, personal religion, etc.

Geneva Glen, Colorado

Girls' Camp—July 24-August 5

Mrs. E. E. McClintock, Denver, Colo. Director of Religious Education, First Plymouth Congregational Church. *(Director)*
Principles of Teaching (For workers with children)

Cora D. Beattie, Chicago, Ill. Secretary to Dr. Hayward, International Council of Religious Education, *(Associate Director)*

Gloria Diener, Chicago, Ill. Associate Editor, *International Journal of Religious Education.*
Growing a Christian World
Materials and Methods in Young People's Work

Mrs. H. M. Gilmore, Denver, Colo. Teacher, Lamont School of Music and Expression.
Life in the Growing

Mrs. Dorothy Graves, Denver, Colo. Director of Religious Education.
Director of Worship
Training in Worship and the Devotional Life

J. Stuart Innerst, Westerville, Ohio. Pastor, First United Brethren Church.
Building a Christian World *(Chairman)*
How Christian Personality Grows

C. S. Linkletter, Boulder, Colo. Pastor, First Christian Church.
The Master Leader
Building a Christian World *(Resource Leader)*

Elsie Miller, Wichita, Kans. Director of Religious Education, Wichita Council of Churches.
Science of Leadership
Program Building for Youth Groups

Mrs. Alma Stack Persing, Evanston, Ill. Counselor to Freshmen Women, Northwestern University.
Personal Counseling

Mrs. Earle Yust, Wichita, Kans.
Recreational Activities
Building a Christian World *(Resource Leader)*
Director of Recreation

Boys' Camp—August 14-26

Roy A. Burkhart, Chicago, Ill. Director of Summer Schools and Camps, International Council of Religious Educational *(Director)*
Building a Christian World *(Chairman)*

Lyndon W. Harper, Independence, Mo. Pastor, Christian Church *(Associate Director)*
Growing a Christian World

Elmer Freed, Taylorville, Ill. Pastor, Presbyterian Church.
The Master Leader
Building a Christian World *(Resource Leader)*

Mrs. H. M. Gilmore, Denver, Colo. Teacher, Lamont School of Music and Expression.
Life in the Growing

Olga Gunkle, Denver, Colo. Assistant Secretary, The Denver Community Chest.
Director of Worship
Training in Worship and the Devotional Life

J. Stuart Innerst, Westerville, Ohio. Pastor, First United Brethren Church.
Program Building in the Local Church
Building a Christian World *(Resource Leader)*

Bernard Joy, Denver, Colo. Executive Director, Recreation Service Associates.
Director of Recreation
Recreational Leadership
Building a Christian World *(Resource Leader)*

Robert M. Myers, Hickman, Mo. Pastor, Hickman Mills Church.
Building a Christian World *(Resource Leader)*

Forrest Richeson, Chicago, Ill. Graduate Student, Divinity School, The University of Chicago.
Science of Leadership
How Christian Personality Grows

Lake Geneva, Wisconsin

Girls' Camp—August 7-19

Mary Clark, Chicago, Ill. Assistant to the Pastor, New England Congregational Church. *(Director)*
Building a Christian World *(Resource Leader)*

Cora D. Beattie, Chicago, Ill. Secretary to Dr. Hayward, International Council of Religious Education. *(Associate Director)*

Louise Benckenstein, Cincinnati, Ohio. Director of Religious Education, The Seventh Presbyterian Church.
Life in the Growing
Dramatic Activities

Milo Beran, Madison, Wis. Minister of Education, Christ Presbyterian Church.
The Master Leader
Building a Christian World *(Resource Leader)*

(Continued on page 38)

Taking Youth into Partnership in

Selecting Lesson Materials

By James C. Flint*

SOMETIMES the government of a nation decides to make the system of education serve the purposes of the government itself. The government wants some of the children to fill this station in life and others that, but all have to be docile and obedient. Some are to be tradesmen and shopworkers; others of the upper classes are to be officers in the army or government officials; but all have to accept the rule of the government without question. So, the school officials hunt out a way of treating children that makes them able, each to do his own work, but does not make them independent in judgment. Curriculum, method, teacher—all are pre-arranged and superimposed, with the intent of molding all the students into the government's type of character.

It seems almost ironical that too often in the young people's departments of many of our church schools we have been and are still following this outmoded form of education. In such a school the curriculum is decided upon, the teachers are selected, and their method is largely prescribed for them. These are pre-arranged and superimposed with the intent to mold the pupils, who are sent largely in obedience to parental will, into the Christian type of character. It is to be admitted that the foregoing is a picture of church school education at its worst, but it is nevertheless unfortunately true that there are even today too few schools that are appreciably removed from this classification. Often we foist our systems of religious education upon the students and expect in return an instinctive obedience.

This article will deal with one plan by which, in the important matter of choosing lesson materials, the older idea of an imposed plan is replaced by a more democratic method that takes the pupil himself into account.

Where Such a Plan Begins

A plan of this character must begin, first of all, with a recognition of the aim of church school work. Our uppermost thought must be that we desire to train students who will be independent in judgment, able and disposed to accept responsibility, who will be open-minded, yet critical minded, who will be informed and intelligent, and who will accept the rule of law and responsibility for the common good. In other words, we want to create and guide a serious and intelligent thinking group of young people.

Of the value of an experience-centered curriculum there can be no doubt, so that our second consideration in choosing our materials is to find a curriculum which is suited to the needs and the experiences of the young people. This means that if we are to build our curriculum on the basis of the expressed interests of the young people, we must do so with the idea in mind of building an elective curriculum.

Steps to be Taken

This, in brief, allows the students to choose for themselves the courses of study which they wish to pursue. The institution of such a system embodies the following steps.

First, it becomes necessary to decide upon the number of courses to be offered and the subjects of them. The number of courses will, of course, depend upon the size of the school. The subjects of them, in so far as possible, should be determined according to the wishes of the young people themselves, under a reasonable degree of friendly guidance. Our task is to find out from the students themselves the subjects which they would like to think and study about in church school. It is possible to do this in a number of ways. It might be discovered through the means of an interest locator put out to all the students. If a youth council or some other such organization exists within the church school, its members could be questioned. A special committee of young people could be selected to care for this important function. The method is not of particular import as long as the result obtained is the expressed ideas and interests of the young people themselves. At the same time as the subjects are being chosen, we must also decide to what age groups they will be open, and whether or not they will be open to both boys and girls, or to boys alone and girls alone. The young people themselves must take their part in working out the mechanics of this elective system. In so doing, they will, with proper guidance, recognize the need of a varied and balanced curriculum.

The *second step* means the selecting of teachers and the shaping of the courses. As for the selecting of teachers, the young people can again be of assistance here. Their suggestions should be carefully heard. Teachers will, of course, be chosen with consummate care, and with recognition of their special fitness to teach in the field offered to them. The willingness of a person to serve as a teacher will not be the only requirement in choosing him. A teacher's ability to deal with his subject, his knowledge of it, and his manner with and appeal to young people all must be taken into account. The teacher will then be called upon to select the textbook which in his estimation is best suited to the needs of the course, and such supplementary material as he deems advisable. He follows this by outlining in brief the course as it will be taught, giving special emphasis to the various phases which will be covered. The idea of this is to give to the student a summary of what he may expect, should he choose this particular course.

With the entire curriculum decided upon, the teachers chosen, and each course fully explained as to its textbook, object, and outline of study, we are ready for the *third step* which is to submit the whole plan to the full group of students, so that each one may choose for himself the course which he desires to study during the year. The young people are acquainted with the entire system a sufficient length of time before making their choices so that when the decisions are made they will not be hasty ones. It may be necessary that some of the young people will need some friendly advice in choosing the courses which they are to take, and this privilege will fall to the department superintendent.

Our *final step,* then, is the creation of church school classes made up of students of like interests who are under the leadership of one who is qualified to teach the subject

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assigned. This in turn means a unified and compact group of students held together by the common bond of a kindred interest in the subject before it. Still further, a group of students who appreciate the opportunity of sharing in building the youth program, and have gained by it, is created. Finally, what is most important, we are making it possible for the young people to think for themselves, so that when they grow to manhood and womanhood they will be Christian citizens, able and disposed to think for themselves, and not the kind to be led submissively about by bosses, whether they be political, industrial, or religious.

A Sample Curriculum

The following is a sample curriculum which was actually worked out in a church by this plan. The plan herein presented has been worked out on the principle of a four-year high school course. With the exception of Course 4, they have been planned for a full year's work. Course 4 occupied but a half year, and the class was then allowed to choose the subject it wanted to pursue for the remainder of the year.

Course 1. "The Manhood of the Master" *(For freshmen boys only)*

Course 2. "The Achievements of the Master" *(For both boys and girls in the freshman year of high school)*

Both of the courses listed above are designed to be purely orientation courses. They are meant to teach Jesus as he lived, and not Jesus as we know him today through the light of his teachings. The main endeavor of these courses is to get back behind the thoughts of the centuries about Christ and to see the man himself, as he lives in the pages of the gospels.

Course 3. "Women of the Bible" *(For freshmen girls only)*

This is the parallel to Course 1. It is purely another orientation course, with the main object of acquainting the younger girls with some of the women of the Bible, and showing how intensely human they can be.

Course 4. "A Christian Solution to Sex" *(For both boys and girls in the sophomore and junior years of high school)*

The object of this course is to create a frank discussion, under proper leadership, of one of the most important problems which face our young people today. The course is a simple and plain exposition of the social, personal, and bodily relations of men and women, and about the ways in which their common life may attain to happiness, harmony, and efficiency.

Course 5. "Christians and Christian Problems in the Day's News" *(For both boys and girls in the junior and senior years of high school)*

This is purely a current events course studied from a Christian point of view. In this course practical application will be made of the teachings which the students obtained in their first year courses.

Course 6. "How We Got Our Bible" *(For both boys and girls in the sophomore, junior, and senior years of high school)*

The title of this course is self-explanatory, for the course will endeavor to present in an interesting way the fascinating story of how our Bible has reached us in the form which we now have it.

Course 7. "Landmarks in Christian History" *(Another course designed for both boys and girls in the sophomore, junior, or senior grades of high school)*

It is the object of this course to acquaint the students with some of the more significant facts relative to the development of Christianity from the time of its inception to the present day. The course will be almost entirely biographical, the study being centered about the lives of men and women who have influenced the Christian religion.

Course 8. "Finding a Religion to Live By" or "A Christian Philosophy of Life" *(For both boys and girls in the junior and senior years of high school)*

The main purpose of this course is to get the young people to work out for themselves, under intelligent and sympathetic guidance, a personal religion or, if one cares to call it such, a philosophy of life. The most important object is to get the young people to create for themselves a working Christian faith.

*Course 9. "Leadership Training" *(For both boys and girls of senior grade or over)*

This course is incorporated in the program for those older boys and girls who care to teach. The plan of the course will be to study teaching methods, and to do observation and actual teaching work in some of the lower grades of the church school.

These courses in no way cover the complete range of possibilities. They do, however, present a varied assortment, one which is well rounded and suited to the particular needs of the young people. As this system is carried on, from time to time new courses can be introduced which will enhance the value of the young people's program.

In conclusion, let it be said that this elective plan is highly experimental. There is much to be said in its favor, and yet on the other hand there exist many practical difficulties which doubtless will make it hard to function properly. The plan presents a magnificent opportunity to the church that has the courage to try it.

*This course, though offered, was not used.

The Laymen's Inquiry and Religious Education

(Continued from page 15)

just what he means, no more and no less, and to mean just what he says. I have no doubt that he has been surprised many times, since this Report was published, by what folk have read into his words or out of them. What he meant to be a message for the Orient has been treated as though it were a new confession of faith, designed to replace existing statements of belief. Let me say frankly that it is not such, and that any attempt to find in it a new charter or basis for religious education is to put upon it a strain that it was not intended to bear. We shall get the most from this Report only if we take it scrupulously as what it purports to be.

Those who so take it, and seriously study it and the supporting documents, including the Jerusalem reports, will be led, as I have been led, to a new vision of the permanent functions of the Christian missionary enterprise in the life of the world. To ask whether or not it should go on, says the Commission, is like asking whether goodwill should continue or cease to express itself. This is more than mere sentiment. The chief debt that we owe to the Commission, writes Dr. Douglas Horton, "is for demonstrating the inseparable connection between missions and world culture. The argument is inescapable: there can be no world culture without goodwill on a world scale; but the spreading of goodwill on a world scale *is* foreign missions." Just so. The Report shows that missions, instead of being outgrown, is becoming indispensable to the life of the world.

The point of view developed in the Report is fertile in suggestions for the curriculum of religious education. It directs us to a fresh study of the conditions that make for international peace and for world friendship. It will stimulate to a sympathetic and critical study of other cultures and religions; and it will lead to a searching self-examination of our failure to express more fully and sincerely in our own culture the faith we profess. It will in the end, I think, though not immediately, lead to the entrance upon missionary service for a period of years, of a larger proportion of those young people who are best equipped by native endowment and education for this indispensable Christian ambassadorship.

Suggestions for Building Worship Programs

JULY AND AUGUST SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Clara Beers Blashfield**

THEME FOR THE MONTH: *Fellowship With Friends*

A haze on the far horizon,
The infinite, tender sky;
The ripe, rich tint of the cornfields,
And the wild geese sailing high—
And all over upland and lowland,
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.
—WILLIAM HERBERT CARRUTH

Surely as we fellowship with friends in the late summer and become increasingly aware of the approaching fall-time days, now so close at hand, many a one has felt in his heart as did the author of these lines, that whatever of beauty and tenderness and charm is stirring within him, no matter what others may name it, in the heart he knows it to be God.

Those stirring lines of Edna St. Vincent Millay, "God's World," in which she cries out to God's world that she cannot hold it close enough for her entire satisfaction, in which she speaks to God saying she fears he has made the world "too beautiful" this year, arouse in the reader a similar aching joy because of that which is so beautiful it almost hurts, as we sense God's goodness and greatness in providing so much of beauty for us to enjoy and to share.

As the leader comes herself to recognize more fully the beauty and wonder of a love that can make possible such feelings as expressed in these two poems, she is the more able and ready to pass on to her children in some measure the feelings that possess her. She longs to share this beauty of God's world with her friends and can therefore the better inspire her little group to a desire to fellowship and rejoice with their friends in God's great out-of-doors during the summer vacation hours. As the children attempt to discover happy vacation secrets and share these with others, she is the more ready to lead them to see God in it all, and to give thanks to him for the opportunity granted them to rejoice with others because of these joys of vacation days.

Because of the fact that some of our children are away during July and August, and because we have in our own group visitors who are in our community during the summer time, our worship will become even more informal than usual. Let us find occasion for worshiping near the church, in the out of doors, and let us endeavor to make for those who do come, services that will be just as inspirational and helpful as any held during the winter months, and perhaps even more impressive. Because of our changing group of children, we will find much opportunity to stress our subject of "Fellowship with Friends."

SUGGESTED EMPHASES FOR THE NINE SUNDAYS:

1. Rejoicing with friends for the gift of country life.
2. Rejoicing with others for God's gift to us of the seashore, lake, river, or whatever best applies to your situation.
3. Fellowshiping with friends in summer school, day school, vacation school, Sunday school.
4. Friendliness on the playground, sharing yards, community playground, etc.
5. Rejoicing with friends for the harvest time.
6. Meeting with new friends (vacation friends).
7. Remembering and talking of far-away friends (missionary theme).
8. Fellowship with God, "Anytime and Anywhere" (even when we go away from home, he is with us).
9. Joyful anticipation in the return to school and old friends.

NOTE: Let it be remembered always that suggested topics are merely suggestive. When others more in keeping with a given situation can be found, obviously you will use those. The order in which they are here given may be changed in some cases. When a plan of procedure is given, it is always subject to change. It is not in any sense to be regarded as a crutch upon which to lean, a plan to be rigidly followed. To repeat, it is to be regarded merely as suggestive.

ACTIVITIES THAT MAY INDUCE WORSHIP:

1. Working out together a worship service. A service worked out by children will of necessity be more formal, containing more of ritual than the trained adult leader will ordinarily desire to use. The occasional formality, however, will be in place, and particularly so if the children have shared in the planning. Formal services are much more easily planned and executed and need less skilful leadership than does the informal type of program.
2. Learning, copying, and illustrating the poem "Back of the Loaf."
3. Working out a moving picture to illustrate the poem "Back of the Loaf" or the story "A Loaf of Bread." Use a medium-size wooden box for the stage, a broom stick sawed in two for rollers upon which a long sheet of wrapping paper may be rolled. The rollers are fastened on each side of the box, extending up through the top of the box. Pictures may be drawn or pasted upon the long sheet of wrapping paper. The harvesting machinery manufacturers will be glad to send usable pictures. The sheet may be operated by a child who will slowly turn it so that all may see. A second child may explain the pictures. A curtain may be made by the girls, and used in front of the stage when not in use. Spool footlights were used by one group of children.
4. Create a play, a song, or a class prayer.
5. Learning a song to sing to our friends at home.

Procedure for Worship Service

THEME: *Rejoicing with Friends in the Harvest Time*

The worship will ordinarily follow a period of fellowship and preparation for worship. The song "Our Thanks for Friends" will be sung and a greeting song, such as "We're Glad to Say Good Morning." The activity preparatory to worship may be No. 2, as suggested above in "Activities That May Induce Worship." This may either follow or precede the period of friendly greetings.

DECORATIONS: A committee may have arranged for the room decorations. Field daisies or any summer flowers should be there in abundance. Pictures suggestive of summer-time activities, or of God's world, or of the approaching harvest time will be in prominent places. (The program of worship may have been worked out by one group, working with the leader.)

QUIET MUSIC: "Au Matin," Godard. This is really a call to worship, and when used no other is needed. The word "matins" has reference to a morning service of worship.

SONG: "Holy, Holy, Holy"

OPENING PRAYER *(by leader)*: "Dear Father, we do thank thee for this opportunity to come together this day to worship thee." Amen

PRAYER SONG RESPONSE: "Father, We Thank Thee" (refrain only)

SONG: "Something Happy"

POEM: "Back of the Loaf," Babcock

RESPONSIVE SERVICE:

Leader: "Thou hast made summer and winter."
Response sung by all: "Dear Father, these things make us glad!"
Leader: "He causeth to come down for you the rain."
Response: "Dear Father, these things make us glad."
Leader: "He hath made everything beautiful in its time."
Response: "Dear Father, these things make us glad."

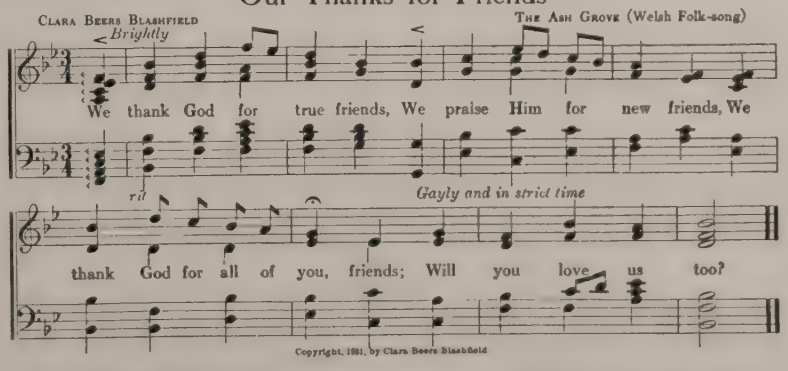
PICTURE: "The Ingathering," Richter. Study the picture and then lead an informal chat about the harvest time.

SONG:

For the fruit upon the tree,
For the birds that sing of thee.
For the earth in beauty dressed,
Father, mother, and the rest,
For thy precious loving care,
For thy bounty everywhere.
Refrain: Father, we thank thee,
Father, we thank thee,
Father in heaven, we thank thee.
—MARY MAPES DODGE

Our Thanks for Friends

CLARA BEERS BLASHFIELD — THE ASH GROVE (Welsh Folk-song)


Brightly
We thank God for true friends, We praise Him for new friends, We
rit
Gayly and in strict time
thank God for all of you, friends; Will you love us too?

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*Markesan, Wisconsin.

CONTINUED CONVERSATION: Stressing man's part in the harvest.
SONG: "Blessings on Effort"
PRAYER: Children may make suggestions for the prayer. Later they may repeat phrases voiced by the leader.
OFFERING: Because we have so much for which to thank God, we will now say "thank you" with our gifts.
OFFERTORY: "The Happy Farmer," Schumann, or "L'Angelus," Gounod
CLOSING PRAYER SONG: Refrain of "Father, We Thank Thee"

Materials

SCRIPTURE:
"Consider the lilies of the field how they grow, they toil not, neither do they spin."
"The earth is full of the loving kindness of the Lord."
"The Lord hath done great things for us, whereof we are glad."
"It is a good thing to give thanks unto the Lord."
STORIES: "Francesca's Friends"
"A Loaf of Bread," from *Story Worship Programs for the Church School* by Stowell (Doran)
"John and Ivan," from *Manual for Training in Worship* by Hartshorne (Scribner's)
"Anytime and Anywhere" by Jessie Eleanor Moore, from *Beginners in God's World* (Methodist Book Concern)
"How the Artist Forgot Four Colors," from *Missionary Stories for Little Folk* by Applegarth (Doran)
POEMS: "Trees," Joyce Kilmer
"We Thank Thee," Emerson
"Wonder Song" (Oh, who can make a flower?), Clara Lee Parker, from *Worship and Conduct Songs*
"Back of the Loaf," Babcock, from *Worship and Conduct Songs*
"Great, Wide, Wonderful World," found in school readers.
INSTRUMENTAL MUSIC: "L'Angelus," Gounod[1]
"Au Matin," Godard[2]
"The Joyous Farmer," Schumann[3]
SONGS: "Holy, Holy, Holy"[4]
"Father, We Thank Thee" (For the fruit upon the tree)[5]
"Something Happy"[6]
"Blessings on Effort"[7]
"This Is My Father's World"[8]
"God Is Near"[9]
"For the Beauty of the Earth"[10]
"We're Glad to Say Good Morning"[11]
"Our Thanks for Friends"[12]
"Rejoice, Give Thanks and Sing"[13]
"All Things Bright and Beautiful"[14]
"We're Children of One Father"[15]

1, 2, 4, 5, 6, 7, 10, 11, 12, 13, 14, 15 Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.
4, 5, 6, 8, 9, 10, 14 *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.
4, 8, 9, 10, 15 Elizabeth McE. Sheilds, *Worship and Coduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.
4, 6, 11 Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.
4, 5, 8, 10 Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.
5, 6, 8 *The Children's Hymnal and Service Book*. Philadelphia, Board of Publication of the United Lutheran Church in America, 1929.
3 Arnold, *Collection of Rhythm*.
7 *Song Stories for the Sunday School*.
10 Colson, *A First Primary Book in Religion*.

JULY AND AUGUST SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Marie Cole Powell**

THEME FOR THE MONTH: *Fellowship with Our Friends*

The summer vacation offers an opportunity for juniors to practice friendliness. In home and play situations they can try out the laws of friendship with older and younger members of the family, as well as with their playmates.

July 2

Let this be an informal period of making plans for the summer, plans for those who will remain at home and plans to include those away on vacations in a "Fellowship of Unseen Friends."

Launch the plans by reading together the poem, "The Little Trail of Being Friends." Suggest the fun and adventure of following a trail. Many of us will follow real trails through woods or mountains this summer.

> The little trail of being friends
> Is one that never ends.
> Upon it you may travel far
> To where the nicest places are!
> It holds for you great vistas fair
> And sunlit fields and fragrant air
> And better views around the bends;
> The little trail of being friends.
> —MARY CAROLYN DAVIES

CONVERSATION: introduced by the question, "Where shall we each be this summer?" The replies may include woods, mountains, seashore, lake, the country, or at home in town or city.

SUGGESTIONS BY LEADER:

1. That the world is full of wonderful things, whether we travel or stay at home.

> The Earth is Every child's Home,
> No matter where his home is,
> the whole earth, with its blue oceans
> and green fields, is Every child's treasure
> chest and workshop and playroom.
> —From *Through the Gateway*, Boeckel

2. That this summer we explore this treasure chest and discover some of its wonders.

3. That we play the game of Explorers, whether we stay at home or go away.

4. That those who go away be divided into groups: such as, the Woodsmen, the Seadwellers, the Lake-dwellers, the Mountaineers, the Plainsmen, the Neighborhood Explorers.

5. That each of us make a collection of all the wonderful things we can find and that when we all get together again in September we have an exhibit of the wonderful things we have collected during the summer.

6. That one does not have to go far away from home to be an explorer and find wonderful things. Did you know that sometimes there are exciting things to be found near at home? Some men have found this out. The leader may mention, as illustration: Thomas Edison as a boy and his laboratory in his basement; Thoreau and the remarkable collection of nature specimens which he had made by the age of twelve; Josiah Wedgewood and his shelves of flowers, stones, and shells which he afterward used as patterns for his beautiful china. Let the leader show one or two examples of wonderful things found near at home, as a fern leaf with its lacy pattern or young maple leaves with delicate pink coloring or an unusual stone. (For further suggestions, see *The Child and the Universe* by Bertha Stevens, John Day Co.)

7. That though some of us are home and some away this summer, we shall be a sort of "Fellowship of Unseen Friends" all working for our exhibit and often thinking of each other.

Do you remember several months ago we sang a song about God's wonderful world? As we think of the wonders we are going to explore, let us sing.

HYMN: "God of the Glorious Sunshine"

Someone has written a prayer of thanksgiving for wonderful things in the world. Perhaps we might learn it to help us remember through the summer that we are grateful for these many wonders.

PRAYER: "The One Thousandth Psalm" by Edward Everett Hale, found in *The New Hymnal for American Youth*, The Century Co.

July 9

THEME: *Helping God by Making Plans for a Friendly Summer*

Refer again to the poem "The Little Trail of Being Friends." Let us imagine we are following this trail. Where will it lead us to find friends? To our playgrounds, our neighborhoods, our homes, and our vacation spots. Can we imagine who will be some of the people we shall meet along the trail? Playmates, old friends, new friends we make when we are visiting, the stranger who visits in our own neighborhood, our younger brothers and sisters, all the younger children on our street or in our neighborhood.

Do we remember several months ago talking about how to be a friend? (See *International Journal* for July and September, 1932)

When we all get together this fall, let us hope we shall have not only wonderful things for our exhibit, but the memories of some new friends we have made.

HYMN: "O Father, Thou Who Givest All"
POEM: "*Friends*" by Frank D. Sherman. A glad poem about friends, set to music in the *American Student Hymnal*, No. 210, The Century Co.
SUGGESTIONS, about how to be friends
1. "He that hath friends must show himself friendly." (Proverbs)
2. "Jesus' Way of Being a Friend" (*International Journal*, July, 1932)
3. "The Road to Happiness" (*International Journal*, May, 1933)
4. One of the stories of Jesus' friendliness retold by a junior.
HYMN: "O Master of the Loving Heart"

Suggested Themes

Following are suggested worship materials for the remaining summer Sundays. The themes are undated, thus allowing leaders to select and arrange them to meet particular group situations.

Group I.

1. *Friends with Younger Children in Our Homes and Neighborhoods*
2. *Our Chums—How To Be a Good Friend*
3. *Being Friendly to Strangers*

STORY MATERIALS: "The Two Brothers" from *The Story Teller* by Maud Lindsay
PRAYER:

(Can be secured on an illuminated card from the Pilgrim Press, 14 Beacon St., Boston, Mass.)

We thank thee, O God, for good friends to rejoice with us in our joys; to cheer us in trouble, and to lighten our tasks. Help us to repay them in fellowship and in service.

Group II.

1. *Choosing Our Friends*

STORY: "Mr. Friend-O'-Man's Party," from *Mr. Friend-O'-Man* by Jay T. Stocking, (Council of Women for Home Missions)
DISCUSSION: How shall we choose our friends? By their clothes? The houses they live in? Or by their goodness, their kindness, their love of beautiful things, etc?
HYMNS: "At Work Beside His Father's Bench"
"O Master of the Loving Heart"

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*Instructor in Elementary Religious Education, Boston University, Boston, Massachusetts.

"God Speaks to Us in Bird and Song" (verse 2 refers to friends)

2. *How Big Is Our Neighborhood?*

STORY: "The Neighborhood," from *Mr. Friend-O'-Man*

HYMNS: "O Master of the Loving Heart"
"O Brother Man"
"When Thy Heart with Joy O'erflowing"
"Where Cross the Crowded Ways of Life"

POEM: "Our Neighborhood"

Some of us live on the hill,
And some of us would if we could,
But whether we dwell
On hill or in dell,
We are all in one neighborhood.

Some of the houses are grand,
And some are not quite so good,
But, whether they're great
Or of second rate,
They are all in one neighborhood.

Some of the houses are stone,
And some of them built of wood,
But whatever the trade
By which they are made,
They are all in one neighborhood.

—Jay T. Stocking, from *Mr. Friend-O'-Man*, published by Council of Women for Home Missions and Interchurch World Movement.

Group III. God's Friendly World

1. *God's Friendly World of Nature*

STORIES: Section on Nature in *Literature and Living*, Book I, by Lyman and Hill (Scribner's). Also Book II of same series.

POEMS: "Nature's Friend," from *Literature and Living*, Book I

A NATURE BENEDICTION

Deep Peace of the Running Wave to You
Deep Peace of the Flowing Air to You
Deep Peace of the Quiet Earth to You
Deep Peace of the Shining Stars to You
Deep Peace of the Son of Peace to You

—Can be secured on a printed card from the Pilgrim Press.

HYMNS: "This Is My Father's World"
"God of the Glorious Sunshine"
"God of the Earth, the Sky, the Sea"
"The Beautiful Bright Sunshine"

2. *God's Friendly Animals*

STORIES: Selected chapters from *The Secret Garden* by Burnett
Sections on "Domesticating Animals" and "Protecting Useful Birds," from *Literature and Living*, Book II
Stories listed about animals in junior worship suggestions of July, 1932, *Journal*.

HYMNS: "When Jesus Was a Little Lad"
"Little Things that Run and Quail," from *The New Hymnal for American Youth*

PICTURES: "Woodland Friends" and "All Things Bright and Beautiful" by Margaret Tarrant. (Prints may be secured from Hale, Cushman and Flint, Boston, Mass.)

3. *Sharing God's Friendship through Worship*

STORY: "The Valley of Friendliness" found in *Junior Worship Materials* by Burgess (Cokesbury Press). The story of the valley that was transformed from Gloomy Valley into Friendship Valley, through the boys and girls beginning to play together. The older people became friends through watching the play of the children. Through friendly contacts with each other there developed the desire to worship God together in the little church which had been deserted for years.

HYMN: "O Brother Man, Fold to Thy Heart"
"Father of Lights"
"For the Beauty of the Earth"
"The Fathers Built This City"

JULY AND AUGUST SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Thelma D. Diener**

Each month we have included suggestions for talks for use in some of the services and no doubt you have made good use of them, however, just a few hints may be of value in the future. A talk for a service or worship should always be prepared in advance and prepared for the particular occasion on which it is to be used. One good rule to follow, if possible, is to ask only those to talk who have personally experienced that about which they are to speak. Of course, that cannot be a rigid rule, but, in general, if an intermediate is to give a talk on "Building Friendships," the talk will be of much more value to the members of the department if the one who is speaking is actually friendly and known to have good friends than if a more learned address is given by one whose only experience in friendship building has been the reading of books for the preparation of his talk. For use in your services, talks should always be short. Five minutes is usually enough time to present an idea, if words have been carefully selected and skillfully arranged. The speaker's attitude is of even more importance than his speech. Above all things, he must speak "as one having authority."

CALLS TO WORSHIP:

Hear this all ye peoples;
Give ear all ye inhabitants of the world,
Both high and low, rich and poor together.
Behold, how good and how pleasant it is,
For brethren to dwell together in unity.

Leader: For all the comforts and gladness of life;
For our homes and home-blessings;
For all our friends and all the pure pleasures of social intercourse;
For the love, sympathy and goodwill of men
Response: We praise thee, O God.

OFFERING SERVICE:

Leader: Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.
Offertory: Selected
Unison Prayer: To Thee from whom we all derive
Our life, our gifts, our power to give,
O may we ever to Thee live
Who givest all! Amen.

July 2

THEME: *Ideals of Friendship*

HYMNS: "At Work Beside His Father's Bench"
"Looking Upward Every Day"
"Love Thyself Last"

SCRIPTURE REFERENCES: Philippians 4:5; I John 4:7-12, 16

A CREED:

In fellowship of living things,
In kindred claims of Man and Beast,
In common courtesy that brings
Help from the greater to the least,
In love that all life shall receive,
Lord, I believe.

In peace, earth's passion far above,
In pity, measured not nor priced,
In all souls luminous with love,
In the beatitudes of Christ,
In any rights that wrongs retrieve,
Lord, I believe.

—ELLEN GLASGOW from *The Freeman and other Poems*. Copyright by Doubleday, Doran and Co.

TALK: "A man ought to be the same to his friend that he would be to himself. For his friend is himself in another person."
—ISOCRATES

PRAYER:

We thank thee for the gift of friendship, that makes people care for one another, for the power of love that drives out that which is greedy and mean in human hearts.

We thank thee for those who make our lives happy. May we give them comradeship and love in return. Keep us from being fickle, and make us dependable and loyal.

Guide us in our friendships that we may choose high-minded and worthy companions, whose associations will make us better men and women, and who will be our life-long friends. Above all, we want thee as our closest companion through life.

—From *A Boy's Book of Prayers* by Robert Merrill Bartlett. Published by The Pilgrim Press. Used by permission.

July 9

THEME: *Building Friendships*

HYMNS: "O Christ the Way, the Truth, the Life"
"O Master of the Loving Heart"

SCRIPTURE REFERENCES: Psalm 15; Psalm 133:1; Colossians 3:12-15; II Corinthians 13:11

RESPONSIVE READING:

Leader: He that saith he is in the light and hateth his brother, is in the darkness even until now.
Response: He that loveth his brother is in the light and there is no occasion for stumbling in him.
Leader: We know that we have passed out of death into life, because we love the brethren.
Response: There is no fear in love, but perfect love casteth out fear . . . he that feareth is not made perfect in love.
Leader: He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
Response: And this commandment have we from him that he who loveth God love his brother also.

STORY: "An Airplane Which Pumped Mud" from *The Prince and the Pig's Gate* by Robert Hugh Morris, published by Harper and Brothers.

PRAYER:

O Lord, grant to us so to love thee with all our heart, with all our mind, and with all our soul, and our neighbor for thy sake, that the grace of charity and brotherly love may dwell in us, and all envy, harshness and ill will may die in us; and fill our hearts with feelings of love, kindness and compassion, so that, by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thought, we may follow thee, who art thyself the pure and perfect love, through Jesus Christ our Lord. Amen.

—BISHOP THIRKIELD, from *Services and Prayers for Church and Home*. Copyright 1918. Used by permission of The Abingdon Press.

TALK: "The only way to have a friend is to be one."—EMERSON

or

"Religion is the first thing and the last thing, and until a man has found God, and been found by God, he begins at no beginning, he works to no end.

He may have his friendships, his partial loyalties, his scraps of honour, but all these fall into place, and life falls into place, only with God."
—H. G. WELLS

July 16

THEME: *Sharing Joy with Our Friends*

HYMNS: "We Thank Thee, Lord, Thy Boundless Love"
"When Thy Heart, with Joy O'erflowing"

RESPONSIVE READING:

Leader: The Lord reigneth; let the earth rejoice, let the multitude of the isles be glad.
Response: Light is sown for the righteous, and gladness for the upright in heart.
Leader: Let the heavens be glad, and let the earth rejoice; let the sea roar and the fulness thereof.
Response: Let the field exult and all that is therein; then shall all the trees of the wood sing for joy.
Leader: Weeping may come in to lodge at even; but joy cometh in the morning.
Response: The Lord hath done great things for us whereof we are glad. They that sow in tears, shall reap in joy.
Leader: He hath made everything beautiful in its time; also he hath set eternity in their heart.
Response: Therefore with joy shall ye draw water out of the wells of salvation.

TALK: "This communication of a man's self to his friend works two contrary effects, for it redoubleth joys, and cutteth griefs in halves; for there is no man that imparteth his joys to this friends but he enjoyeth the more; and no man that imparteth his griefs to his friend but he grieveth the less."—BACON

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*Student, The Divinity School, Yale University, New Haven, Connecticut.

July 23

THEME: *Sharing Beauty with Our Friends*

HYMNS: "When the Lord of Love Was Here"
"When the Golden Evening Gathered"
"God Who Touchest Earth with Beauty"
"Praise We the Lord Who Made All Beauty"
"Life Has Loveliness to Sell"

PRAYER:

Gracious Father, we thank thee for the friendliness of people. Develop in us an answering friendliness. Help us to share all of life's blessings with our friends. We would have our friends know our joy in beholding the beauty of the sunset, the rain, the trees, and flowers; and most of all we ask that by our sharing we may unveil for them a noteworthy picture of a life filled with beauty. In the name of our friend who came that we all might have in abundance the best life has to give, Amen.

POETRY:

Seek not afar for beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars and mountain summits topped with snows.

Go not abroad for happiness. For see,
It is a flower that blossoms at thy door!
Bring love and justice home, and then no more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command,
Life's common deeds build all that saints have thought.

In wonder-workings, or some bush aflame,
Men look for God and fancy him concealed;
But in earth's common things he stands revealed
While grass and flowers and stars spell out his name.

—MINOT J. SAVAGE, From *Quotable Poems*, Vol. I, Willett, Clark and Co.

For life is a mirror of king and slave,
It is just what we are and do,
Then give to the world the best you have,
And the best will come back to you.

—MADELINE BRIDGES

July 30

THEME: *Knowing All of Our Friends*

HYMNS: "Yes, God Is Good; in Earth and Sky"
"God of the Earth, the Sky, the Sea"
"For the Beauty of the Earth"

STORY: "The Forest Full of Friends" from *Why the Chimes Rang and Other Stories* by Raymond MacDonald Alden, published by the Bobbs-Merrill Company.

RESPONSIVE READING: Psalm 8:3-6

PRAYER:

O God, I love thee in the stars at night
Under the still eternity of sky;
Teach me to love thee in the passer-by,
For thou hast said that this is loving right.
I hear thee in the stars whose silence sings,
And in the shout of dawn thy voice I know;
Teach me to hear thee in the joy and woe
Of men who speak of trivial earthly things.
I see thee when the world is full of sleep
Walking upon the moon-path of the sea;
Teach me by all the tears of Calvary
To know thee in the eyes of all that weep.
There are so many things that I would say,
God—soul of beauty, teach me how to pray!

—NADEJDA DE BRAGANCA in *The Forum*

August 6

THEME: *The Worth of Friendship*

HYMNS: "Dear Lord, Who Sought at Dawn of Day"
"The Touch of Human Hands"

SCRIPTURE STORY: Ruth 1:8-18

MISCELLANEOUS SELECTIONS:

A faithful friend is a strong defence;
And he that hath found him hath found a treasure.
There is nothing that can be taken in exchange for a faithful friend;
And his excellency is beyond price.
A faithful friend is a medicine of life;
And they that fear the Lord shall find him.

—ECCLESIASTICUS

No life is so strong and complete
But it yearns for the smile of a friend.

—WALLACE BRUCE

One man can no more be a Christian alone than one man can sing an oratorio alone.

—WASHINGTON GLADDEN

No man is the whole of himself; his friends are the rest of him.

—AUTHOR UNKNOWN

Because of your firm faith, I kept the track
Whose sharp set stones my strength had almost spent—
I could not meet your eyes, if I turned back,
So on I went.

Because of your strong love, I held my path
When battered, worn and bleeding in the fight—
How could I meet your true eyes, blazing wrath?
So I kept right.

—AUTHOR UNKNOWN

August 13

THEME: *Finding God through Our Friends*

HYMNS: "Heaven Is Here, Where Hymns of Gladness"
"When Thy Heart with Joy O'erflowing"
"In Sunny Days, When All is Bright"

PRAYER:

Help us to find thee, O God, in the hearts and lives of the men, women, and children that are all about us. May we break down every barrier that hinders us from really knowing one another and may we never rest until, through fellowship and friendliness, we have realized a large measure of the relationship of brothers and sisters of a common Father. Amen.

See "Prayer" given in suggestions for July 30.

POEM: Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four, and each moment then;
In the faces of men and women I see God, and in my own face in the glass;
I find letters from God dropped in the street, and every one is signed by God's name;
And I leave them where they are, for I know that wheresoe'er I go
Others will punctually come for ever and ever.

—WALT WHITMAN from *Leaves of Grass*, David McKay Company, publishers.

August 20

THEME: *Helping Our Friends Find God*

HYMNS: "Lamb of God, I Look to Thee"
"Savior, in the Words I Say"
"I Would Be True"

Not in mine own, but in my neighbor's face,
Must I Thine image trace;
Nor he in his, but in the light of mine,
Behold Thy Face Divine.

—JOHN BANISTER TABB

SCRIPTURE: Psalm 34: 11-14; 40:8-10

STORY: "The Road of the Loving Heart"

He was a man of great heart, but weak body. With his wife as constant companion, he had travelled around the world seeking health; for he loved life. At last, in a far-off island in the Southern Pacific he found a climate where he was able, as he said, "to enjoy the ordinary existence of a human being." And here they decided to make their home.

Several miles from the harbor they had entered, they found a rising plateau some seven hundred feet above the sea level.

"This is the place!" said the man, his eyes shining. "We'll have the house tucked away beneath the mountain. Look at the sea! What exquisite views! And what glorious gardens can be carved out of this broken mountainside and sullen forest!"

So the land was bought—several hundred acres of forest-clad plateau, ravine, and mountain.

It took a long time to clear it. A rough shack was built in which they lived for months, while he threw himself with ardour into the work of clearing and opening up his acres to cultivation. Gangs of Samoans were busy the whole day long, and the rough, overgrown path from town flattened beneath the trend of naked feet.

He was not the first white man to come to the islands, for about four hundred lived in groups along their coasts. But he was different and the natives recognized it at once. Even before he spoke to them, the chiefs talked of him among themselves.

"This is no official in a hired house, here today and gone tomorrow," they said. "He buys the land. He stays with us."

So the chiefs gathered from far and near to give him welcome, and standing before them he made a speech, saying, "I have chosen the land to be my land, the people to be my people, as long as life shall last."

His fame spread over the islands, and he was consulted on every conceivable subject. "He knows what is good," they said. "He advises us well." War raged in the islands, and both government chiefs and rebels consulted him. He treated all alike, and with such courtesy that the natives in their love said one to another, "He is a brother to us. Let us make him our very own! Let us call him our 'Tusitala,' our teller of tales." And they conferred upon him the highest honour in their power.

One day, as Tusitala rode into the seaport town of Apia, a boy came running out to him with bad news. Their king and nine chiefs had been captured in the war and were held prisoners on a ship in the harbour.

Tusitala, with ready sympathy, went to the ship and comforted the suffering prisoners.

It was not enough, however, for him to give sympathy only. Tusitala himself paid out money right and left to have the foul prison cleansed, to feed the starving prisoners to bring them medical assistance. The native chiefs on the government's side looked on in wonder. "Behold, this is indeed a friend," they said.

He did not seem like an invalid, and persisted in his endeavor for the liberation of the prisoners until the officials were shamed and terrified into action.

On the day of their release, the old chiefs gathered together and discussed with glowing hearts how they might express their gratitude.

"How can we show our love for our brother, Tusitala?" they asked themselves.

"Give him what he has wanted so long," said one, "a road through the jungle."

"But we are old," said another, "and weak from our long stay in prison. We could never do such a mighty task as that." And then as the poor old heads bowed low in acknowledgment of the statement, new strength seemed to come to him who spoke and he continued, "But we can try, for many hard tasks are done by trying."

It was not the forest of the temperate zone, with varied glades and open spaces, through which they cut, but the thick tangle of the tropics, dense and dark. And day by day, as the road grew gradually wider, the hot sun beat fiercely on their old, lame backs. Many a day their strength would have given out, but love kept them toiling on.

The weeks had stretched into months when they emerged from the forest, and they could see, each day, their road creep nearer and nearer the main highway.

At the last stroke, when the two roads met, one old man fell in utter exhaustion and lay at the junction. The others gathered around him and tried to carry him away, but he struggled to his feet and there stood, swaying, supported by two others, themselves just ready to drop. "The sign," he gasped. "Put up the sign, for all must know why we have toiled."

And there at the crossroads they placed it, for all the world to see:

"Remembering the great love of His Highness, Tusitala, and his loving care when we were in prison and sore distressed, we have prepared him an enduring present—this road, which we have dug forever."

Below were the names of the chiefs who had dug it, and above was their name for the road:

THE ROAD OF THE LOVING HEART

Soon after, this man with the loving heart passed away and the entire world mourned the loss of a great author, whose name—Robert Louis Stevenson—was lastingly inwrought into English literature. But the Samoans mourned him as a brother, and so long as the island in the Pacific exists, Tusitala will be gratefully remembered, not only because he was greatly gifted, but because his loving-kindness is immortal.

August 27

THEME: *Jesus, Our Friend*

HYMNS: "Thy Works of Love"
"Galilee, Bright Galilee"
"How Sweet the Name of Jesus Sounds"
"I've Found a Friend"
"No Distant Lord, Have I"
"O Holy Savior, Friend Unseen"

SCRIPTURE REFERENCE: John 15:8-17

PREPARATION FOR SILENT PRAYER:

O thou by whom we come to God
The Life, the Truth, the Way,
The Path of prayer thyself hast trod
Lord, teach us how to pray.

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JULY AND AUGUST SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

During July and August when we spend much time out of doors, it is fitting that our general theme should be "Fellowship with Our Friends." The themes for these months fall into three sub-theme groups: "Fellowship," "Rejoicing," and "Sharing."

July 2: *Fellowship in the Out of Doors*
July 9: *Fellowship in Tasks We Share*
July 16: *Fellowship in Good Times We Share*
July 23: *Fellowship in Worship Experiences We Share*
July 30: *Fellowship in Horizons We Share* (Ideals)
August 6: *Rejoicing in Good Fortune*
August 13: *Rejoicing in the Harvest*
August 20: *Sharing Our Problems and Perplexities*
August 27: *Sharing Our Mutual Friend—Jesus*

A detailed program is suggested for August 27. Source materials for the other themes are provided under the three themes: "Fellowship," "Rejoicing," and "Sharing." In previous issues of the *International Journal* there have been suggested principles for choosing materials and planning worship programs. Try out these suggested principles (see worship suggestions for October, November, December, 1932, and for March and April, 1933) and select from the suggested materials the sources that will best suit the needs of your group.

Fellowship

HYMNS: "God, Who Touchest Earth with Beauty"
"Dear Lord and Father of Mankind"
"Immortal Love, Forever Full"
"Fairest Lord Jesus"
"Shepherd of Tender Youth"
"Now in the Days of Youth"
"I Would Be True"
"Beauty Around Us" (From the Danish. Translated by S. D. Rodholm. Tune: "Crusader's Hymn" or "Fairest Lord Jesus." Third stanza composed at Ashland Folk School, Grant, Michigan.)

Beauty around us, Glory above us,
Lovely is earth and the smiling skies;
Singing we pass along,
Pilgrims upon our way
Through these fair lands of paradise.

Ages are coming, roll on and vanish,
Children shall follow where fathers passed;
Never our pilgrim song,
Joyful and heaven born,
Shall cease while time and mountains last.

Children of God are we.
Living for victory—
Beauty revealed and glory won;
Here strong our voices blend,
Seeking that glorious end
When life and love and God are one.

—From *Hymns and Songs of Christian Comradeship*, published by the Methodist Book Concern. Used by permission.

SCRIPTURE: I Samuel 20:12-17; II Samuel 1:26; 9:1, 3, 5-7; John 10:11-13, 17; 15:8-17; 16:34; Romans 12:9-21.

PRAYERS:

Father of love, who didst make us for thyself to live with thee in eternal fellowship, give us grace to carry out thy purpose in all our relationships. Teach us the inner secret of the love that cannot fail; help us to love others as we long to have thee love us. Teach us the power and joy of oneness with thee and others that we may follow the steps of Jesus Christ our Lord, who loved us to the end. Through him, whose we are and whom we serve,[1] Amen.

Our Father, help us to carry in our hearts the remembrance of Christ crucified. As he died that we might live, and live for others, denying himself; so may we bind ourselves to others and others to us in a friendship that can never die. May every friendship be based on a love that seeketh not its own; that we may be transformed into the image of him who loved us and gave himself for us.[1] Amen.

We thank thee, our Father, that what we do now abides through the years and brings forth fruit. We thank thee that we may live so according to the teachings of Christ that we may help our family and friends in after years. Help us to see eternal values in what we do now; and grant us thy wisdom in all our choices and decisions. As the influence of our Christ has grown through the centuries, so may our life, too, bless those who follow us, and thus know the possibility of an immortal life. Through Jesus Christ, who showed us the way to life.[1] Amen.

PRAYER FOR FRIENDSHIP

We thank thee for the gift of friendship, that makes people care for one another, for the power of of love that drives out that which is greedy and mean in human hearts.

We thank thee for those who make our lives happy. May we give them comradeship and love in return. Keep us from being fickle, and make us dependable and loyal.

Guide us in our friendships that we may choose high-minded and worthy companions, whose association will make us better men and women, and who will be our lifelong friends. Above all, we want thee as our closest companion through life.

—From *A Boy's Book of Prayers* by Robert Merrill Bartlett. Published by The Pilgrim Press.

A PRAYER FOR FRIENDS

Purge out of every heart the lurking grudge. Give to us grace and strength to forbear and to persevere. Give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and gaiety and the quiet mind. Spare us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving to one another!

—ROBERT LOUIS STEVENSON

POEMS:

HOLY PLACES

Wherever souls of men have worshiped, there
Is God: where old cathedrals climb the sky,
Or shining hillsides lift their heads on high,
Or silent woodland spaces challenge prayer,
Or inner chambers shut the heart from care;
Where broken temples of old faiths now lie
Forgotten in the sun, or swallows cry
At dusk about some crossroads chapel, bare
Alike of bells and beauty; where saints walked
Of old with speaking presences unseen,
Or dreaming boys with quiet voices talked
In pairs last night on some still college green;
Where Moses' Sinai flamed, or Jesus trod
The upward way apart: there, *here*, is God!

—HERBERT D. GALLAUDET, from *Christ in the Poetry of Today*, edited by Slack.

ABOU BEN ADHEM

Abou Ben Adhem—may his tribe increase—
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
"What writest thou?" The Vision raised its head,
And with a look made all of sweet accord,
Answered: "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said: "I pray thee, then,
Write me as one that loves his fellowmen."
The angel wrote, and vanished. The next night
It came again with a great waken'ng light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.

—LEIGH HUNT

FRIENDS

(in the manner of Joyce Kilmer)

I think that God will never send
A gift so precious as a friend—
A friend who always understands
And fills each need as it demands;
Whose loyalty will stand the test,
When skies are bright or overcast;
Who sees the faults that merit blame,
But keeps on loving just the same;
Who does far more than creeds could do
To make us good, to make us true.
Earth's gifts a sweet contentment lend,
But only God can give a friend.

—ROSALIE CARTER. Used by permission.

FRIENDSHIP'S MEANING

The world has not learned friendship's meaning yet;
Little indeed is all thou hast to give,
If it is but thine own; but bid me live
Largeness of life beyond thee, and my debt
Eternally uncancelled will remain,
And we, though strangers, have not met in vain.

For friendship is not ours to lock away
In stifling chests, for fear of thievish hands;
It is a generous sun-warmth, that expands
The soul it flows through, turning night to day;
Light given to us to give abroad again,
Till none in unblessed darkness shall remain.

A friend—it is another name for God,
Whose love inspires all love, is all in all:
Profane it not, lest lowest shame befall!
Worship no idol, whether star or clod!
Nor think that any friend is truly thine,
Save as life's closest link with Love Divine.

—LUCY LARCOM

SOME ONE HAD PRAYED

The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Someone had knelt in prayer,

Had taken me to God that very hour,
And asked the easing of the load, and He,
In infinite compassion had stooped down
And taken it from me.

We cannot tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes—but many times those hearts
Find sudden peace and rest.

Some one had prayed, and Faith, a reaching hand,
Took hold of God, and brought Him down that day!
So many, many, hearts have need of prayer—
Oh, let us pray!

—GRACE NOLL CROWELL, in *Good Housekeeping*. Used by permission.

PROSE SELECTIONS:

HOW VARIED FRIENDSHIPS BROADEN LIFE

We tend to grow like our friends, so strong are the laws of imitation and association. Thus the broader our friendships, the broader our characters tend to become. And then you have so many more active interests in life if you are sincerely interested in many types of friends. Such variety in your friendships makes you genuinely rich. Just think of two types of young men for a moment. One of them, Reginald, has been so carefully reared, he has been trained to be very select in his comradeships. His friends are only among the wealthy, well-dressed, cultivated people who think and act and feel exactly as he does. Often he gets quite bored with himself and his narrow existence, and no wonder.

On the other hand, Harry usually has a glorious day of it. Up early in the morning, he takes a turn around the block before breakfast with Pat Dempsey, the policeman on this beat, whose homespun philosophy always interests him. Then he drops in at the paper store for the *Herald*, and asks old man Harbison, the news agent, how that crippled boy of his is getting along. After breakfast, on his way to the office, he picks up a ride in a passing express truck with Jack Hancock the driver, horny-handed, manly fellow with little education but a warm heart, who always has a cheery greeting for his young friend Harry, even if Harry does work in a bank!

And so the day goes on, for all kinds of people drop in at the bank, and the accommodating young teller finds them all interesting, for all are human, and he is generous of friendship . . . . He is glad to call them all his friends, and glad that they are not all alike. They are individual, they are so different, and so each has his distinct place in Harry's friendships which no other can usurp. Thus each friend makes his life a little richer, more interesting and worth while.

—From *Jesus' Ideals of Living* by G. Walter Fiske. Published by The Macmillan Co. Used by permission of the author.

It is through the great worth of a few people to us, that we realize the infinite worth of all people. It is doubtful if any person ever gave wide service who did not have great friendships with a few. It seems that the depth and the breadth of our friendship must balance each other.

—SOURCE UNKNOWN

Unless we think of our own personality in relation to Infinite Personality, I do not see how any sociable human being can bear without an intolerable humiliation the volume of affection and gratitude that is poured out on him. In practice one explains it, one makes it sweet and sane only by passing it on. No human being can support the full weight and impact of another human being's love. It turns to absurdities and blasphemies unless it can pass through us to God.

—From *What Men Live By* by R. C. Cabot.

Rejoicing

HYMNS: "The Summer Days Are Come Again"
"Rejoice, Ye Pure in Heart"

*Columbus, Ohio.

[1]From *Spiritual Adventures in Social Relations* by Bertha Conde. Copyright, 1931. Used by permission of the publishers, Cokesbury Press.

"When Thy Heart with Joy O'erflowing"
"For Peace and for Plenty"
"Heaven Is Here, Where Hymns of Gladness"
"We Plough the Fields and Scatter"
"We Praise Thee, God, for Harvests Earned"
"Come, Ye Thankful People, Come"
"God of the Earth, the Sky, the Sea"

SCRIPTURE: Psalms 8; 96; 34:1-8; 67; Luke 15:3-7, 8-10.

POEMS:

THANKSGIVING

I thank thee, Lord, for calm majestic hills,
For broad, and fertile plains, for shading trees,
For sunny slope, for cool sequestered rills,
For rain and dew, for sweet refreshing breeze.

I thank thee, Lord, for summer's golden hours,
For glowing autumn, rich with bount'ous yield,
For tender spring, with birds and fragrant flowers,
For winter's virgin cloak on wood and field.

I thank thee, Lord, for fellowship and friends,
For life and love, for knowledge of thy Word,
For every blessing that thy mercy sends—
I thank thee, Lord.

—MYRTLE BLESSING, in *The Girl's Circle.*

AT HARVESTING

Today I lingered near a field of wheat
Tossing its tawny plumes against a sky
Of peaceful blue . . . . . .
How far removed it seemed from bread to eat
And hungry lands where bread is but a cry
To strike fear through.

There with the sun lying mellow warm
Upon gold-rippled waves that fragrant air
So gently spread,
I breathed a simple prayer, "God, keep from harm
All harvest fields, that no child anywhere
Need lack for bread."

—LEXIE DEAN ROBERTSON, in *Good Housekeeping*
Used by permission.

LITANY OF JOY

For the gift of life in this wonderful world; for days of health, and for nights of quiet sleep,
We thank thee, our Father.
For the beautiful face of the year; for the glory of the seasons and the sure and bountiful harvests,
We thank thee, our Father.
For our homes and our friends, for the humble, the faithful, and the loving people of the world,
We thank thee, our Father.
For the faith that makes us faithful, for thy gifts to every child of earth, for the privilege of sharing and helping others to obtain their share of thy bounty,
We thank thee, our Father.
For the good at the heart of our world, for the faith in the eternal Goodness, for all the gladness of life, and for the heart's assurance of Life Eternal in thee,
We bless thee, and thank thee, O God of our Joy.

—WILLIAM C. GANNETT

BEAUTY AND JOY

Creator of life and light,
We bless thee for the beauty of the world;
We thank thee for physical joy;
For the ectasy of swift motion;
For deep water to swim in;
For the goodly smell of rain on dry ground;
For hills to climb and hard work to do;
For music that lifts our hearts in one breath to heaven;
For all thy sacraments of beauty and joy, we thank thee.
We thank thee, O God, for the poetry of movement;
For a bird on the wing, a hare at the run;
For a train thundering through the night;
For a yacht with spread of sail;
For a man running and a child dancing. Amen.

—From *Altar Stairs* by Joseph Fort Newton, published by The Macmillan Co.

CALL TO WORSHIP:

Leader: Rejoice in the Lord, O ye righteous:
Praise is comely for the upright.
Group: Give thanks unto Jehovah with the harp:
Sing praises unto him with the psaltry of ten strings.
Sing unto him a new song;
Play skillfully with a loud noise.
All: For the word of the Lord is right;
And all his works are done in faithfulness.
He loveth righteousness and justice;
The earth is full of the loving kindness of the Lord.

—Psalm 33:1-5

As a guide in planning a talk upon the theme of "Rejoicing," see Fosdick's *The Manhood of the Master,* chapter I, "The Master's Joy."

Sharing

HYMNS: "We Thank Thee, Lord, Thy Paths of Service Lead"
"Lord, We Come with Hearts Aflame"
"O Master, Let Me Walk with Thee"
"Be Strong, We Are Not Here to Play"
"Rise Up, O Men of God"
"Lord, Speak to Me, That I May Speak"
"Christian, Lo, the Star Appeareth"

SCRIPTURE: Ephesians 1:17-20; Luke 19:1-10; Luke 14:12.

SELECTIONS:

Unison Prayer, AMBASSADORS OF GOD AMONG MEN

Master and Lord, teach us to love our fellowmen
With a love that shall be thy love breaking into the world through us.
Illumine our souls with a knowledge of thy divine beauty and truth
That shall fill us with joy and peace.
Make us messengers of thy grace, ambassadors of God among men.
Make us doorways through which thou thyself mayest enter freely into thy world. Amen.

—From *The New Hymnal for American Youth*

A PRAYER FOR UNSELFISHNESS

Jesus, Master, teach us unselfishness. Make us lose ourselves in others. Keep us sincere with folk. Check us from being false flatterers. Endow us with genuine sincerity. May we be dependable friends. Teach us the value of unbroken friendship with thee. Develop our love life. Saturate us with the fragrance of kindness. Abide with us every hour.

C. F. REISNER, in *Weekday Prayers*

The endless torch race first began
Who knoweth where, who knoweth when?
The runners give from hand to hand,
In lines of flame, from land to land,
And still again, and yet again
They follow straight the soul's command,
Though but in part they understand,
And still pass on the deathless brand,
From man to man,—and we are men.

—SOURCE UNKNOWN

SHARING FRIENDSHIPS

It is not short of miraculous, how, with cultivation, one's capacity for friendship increases. Once I myself had scarcely room in my heart for a single friend, who am now so wealthy in friendships. It is a phenomenon worthy of consideration by all hardened disbelievers in that which is miraculous upon this earth that when a man's heart really opens to a friend he finds there room for two, and when he takes in the second, behold, the skies lift, and the earth grows wider, and he finds there room for two more.

—DAVID GRAYSON

THE KINDLY NEIGHBOR

I have a kindly neighbor, one who stands
Beside my gate and chats with me awhile,
Gives me the glory of his radiant smile
And comes at times to help with willing hands.
No station high or rank this man commands,
He, too, must trudge, as I, the long day's mile;
And yet, devoid of pomp or gaudy style,
He has a worth exceeding stocks or lands.

To him I go when sorrow's at my door,
On him I lean when burdens come my way,
Together oft we talk our trials o'er,
And there is warmth in each good night we say.
A kindly neighbor! Wars and strife shall end
When man has made the man next door his friend.

—EDGAR GUEST, from *Friends,* published by The Reilly and Lee Co.

AT THE END OF THE KING'S HIGHWAY

"I worked for men," my Lord will say
When we meet at the end of the King's Highway.
"I walked with the beggar along the road.
I kissed the bondsman stung by the goad.
I bore my half of the porter's load.
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

"I made life sweet," my Lord will say
When we meet at the end of the King's Highway.
"I smoothed the path where the thorns annoy.
I gave the mother back her boy.
I mended the children's broken toy.
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

"I showed men God," my Lord will say.
"As I traveled along the King's Highway.
I eased the sister's troubled mind.
I helped the blighted to be resigned;
I showed the sky to the soul grown blind.
And what did you?" my Lord will say.
When we meet at the end of the King's Highway.

—ROBERT DAVIS

As a central element for a program on the theme of "sharing," "The Legend Beautiful" from Longfellow's *Tales of a Wayside Inn* might be used.

August 27

THEME: *Sharing our Mutual Friend, Jesus*
PRELUDE: Music of "When Morning Gilds the Skies"
CALL TO WORSHIP: First stanza of the hymn, "When Morning Gilds the Skies"

UNISON PRAYER:

O Thou Christ of Galilee, we would see thee in all thy beauty this morning. We bow in worship that we may catch a vision of thee. We seek to understand the secrets of thy matchless life. We thank thee for thy friendship and all that it means to us. Help us to share thee with our friends. May we go out from this worship hour to reflect thy life in our daily living. May others find the Christ life, the Christ attitude, and the Christ spirit in us because we have met thee anew today. Amen.

SCRIPTURE: John 15:4-17
HYMN: "Lord, We Come with Hearts Aflame" (Tune: St. Athanasius, 7, 7, 7, 7, 7, 7)

Lord, we come with hearts aflame,
Seeking service in thy name;
All our youth and strength are thine,
Given to help thy work divine;
All our love and faith we bring,
They are thine, O heavenly King.

Lord of hosts, we ask thine aid,
Keep us ever unafraid;
Hold us loyal, hold us true
To the task we have to do;
Lead us on to victory,
We shall triumph praising thee.

Lord of all, we take our stand,
Giving help at thy command;
Eager, joyful, blithe, and strong,
Thrilled with love and filled with song;
Lord, we come with hearts aflame,
Seeking service in thy name. Amen.

—BERTON BRALEY. Copyright by the author.

TALK: "The Meaning of Jesus' Friendship—Sharing His Friendship."
See material at end of this program.
HYMN: "Holy, Holy, Holy, Lord Thy Disciples" or "I Bind My Heart This Tide"
(Both may be found in a new hymn pamphlet, *Hymns and Songs of Christian Comradeship,* published by The Methodist Book Concern, price 25 cents.)
Or you may use a familiar hymn of dedication, such as "Just As I Am, Young, Strong, and Free," "We Would See Jesus," or "O Master, Let Me Walk with Thee." Either of the first two hymns named, however, is to be preferred.

MATERIAL FOR THE TALK:

In planning for this talk, you will, no doubt, wish to recall that out of a large number of acquaintances and followers, Jesus chose twelve men to be his intimate companions, and that among the twelve there were three men who seemed to be especially close to the Master—Peter, James, and John. Jesus and his disciples seemed to recognize this mutual need for friendship.

As references for planning this talk, turn to the chapter on "The Master's Affection" in *The Manhood of the Master* by Harry Emerson Fosdick, or to *The Laws of Friendship* by Henry Churchill King. Dr. King suggests a four-fold basis for any true friendship: integrity, breadth, and depth of personality; some deep community of interests; mutual self-revelation and answering trust; and mutual self-giving. How do these four factors enter into the formation of our friendships and chumships? How may they enter when we form a "third-dimensional friendship," that shall include the Christ?

As source material see also, *Jesus' Ideals of Living,* by G. Walter Fiske, the section on "Jesus' Ideals of Friendship," especially the chapter on the "Sacredness of Intimate Friendships."

Where Can I Get a Course on . . . ?

Do you sometimes wonder what the best and most recent materials are for work with intermediates? A course in biography? Some lessons on problems of living? A different way of approaching the life of Christ? An appreciation course on the Bible? Secure "Descriptions of Intermediate Materials." It lists and describes all the current materials for this age group. Order from the International Council of Religious Education. Price twenty-five cents.

Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Air Hostess (Evalyn Knapp) (Columbia) Heroine an air hostess on coast-to-coast air line, hero a young inventor with big ideas for expanding air travel. Vamping widow causes usual complications which lead to hectic and sensational thrills. Just another movie.
For A: Mediocre *For Y:* No *For C:* No

Barbarian, The (Ramon Novarro, Myrna Loy) (MGM) Highly sexed romance; hero an Arab prince, acting as dragoman in Cairo, brazenly specializing in physical and financial conquest of traveling ladies. Then comes heroine, "real love," sensuous desert adventures, false emotional reversals, but hero wins out.
For A: Depends on taste *For Y:* Pernicious *For C:* No

Bed Time Story, A (Maurice Chevalier) (Paramount) Maurice is still the great philanderer, but now gives up his loves for the love of a foundling. He and baby delightful together. Some very sophisticated and suggestive situations as usual, but film is entertaining as a whole.
For A: ***Fine of Kind*** *For Y:* Doubtful *For C:* No

Be Mine Tonight (Jan Kiepura) (British-Gaumont-Universal) Refreshing foreign-made musical comedy, very un-Hollywood in its continental cast, manner, dialog, sets, beautiful Swiss backgrounds, and fine singing. Clever little heroine notably good. Some over-acting by villain. Clean, amusing, human, rhythmic.
For A: ***Entertaining*** *For Y:* ***Excellent*** *For C:* ***Good***

Central Airport (Richard Barthelmess, Sally Eilers) (Warner) More air heroics and parachute thrills woven into love story not very interesting or credible. Dubious situation of hero and heroine not offensively shown. Rather weak supporting cast, especially the "kid" brother who steals and marries hero's girl.
For A: Hardly *For Y:* Doubtful *For C:* No

City of Song (Jan Kiepura) (Associated Sound Films) Beauty of Naples and Capri are background for musical love story of boy with glorious voice and wealthy English girl. She would buy his way into European opera, but he, offended, returns to his Naples sweetheart. Foreign cast. Fine singing.
For A: ***Interesting*** *For Y:* ***Good*** *For C:* Fair

Cohens and Kellys in Trouble (Sidney-Murray) (Universal) Crude, slapstick farce by the old comedy pair in usual, harmless manner. "Pat," the tug-boat captain, invites "Nathan" on board as guest and troubles begin. Romantic complications, drunken moments, and the same grimaces and mannerisms. Funny of its kind.
For A: Perhaps *For Y:* Probably funny *For C:* Probably funny

Daring Daughters (Marian Marsh) (Capitol) Cheap production about innocent cigar-counter girl and rich pent-house owner—complications supplied by her sister, country-boy hero, rich uncle, city playboys, sweeties, roues, etc.—with insipid dialog and usual happy ending.
For A: Trash *For Y:* No *For C:* No

Grand Slam (Paul Lukas, Loretta Young) (Warner) Labored attempt at comic satire on bridge playing and its exploitation by "experts," fake and otherwise, too obvious to be clever. Story preposterous, characters improbable. Dialog and action largely absurd.
For A: Stupid *For Y:* Little interest *For C:* No

Humanity (Ralph Morgan, Boots Mallory) (Fox) Very human and appealing study of fine old doctor and his service to mankind. Son, prepared to join father's work, lured into evil practices by gangland's easy money. Exposure brings disgrace and death upon the old doctor, finely played by Ralph Morgan.
For A: Fair *For Y:* Fair *For C:* No

I Kiss Your Hand, Madame (Marlene Dietrich) (Stanley) Foreign production, silent, with titles in English and musical score added. Light romance of aristocratic heroine's love for supposed head-waiter who proves to be a Count incognito. Pleasingly acted, fairly well photographed, and interesting as early Dietrich film.
For A: Fairly good *For Y:* Rather good *For C:* Unsuitable

Infernal Machine, The (Genevieve Tobin, Chester Morris) (Fox) Unconvincing attempt at mystery and drama aboard ship, where an infernal machine has supposedly been planted. Much conversation, little action. Suggestive situation involving hero and heroine turns out harmless and amusing. Far-fetched and unconvincing.
For A: Mediocre *For Y:* Better not *For C:* No

King Kong (Robert Armstrong, Fay Wray) (RKO) Grotesque thriller with absurd story, but masterful photography and trick effects. Prehistoric monsters, grewsome situations. Scorns all probability for maudlin sensationalism and succeeds. The makers of "Grass" and "Chang" now turn splendid talents to this.
For A: Notable of kind *For Y:* Doubtful *For C:* Very bad

Lady's Profession, A (Alison Skipworth, Roland Young) (Paramount) Impoverished English family recoups its fortunes by running speakeasy in America. Absurd situation of cultured but naive people trying to deal with underworld made more or less amusing by skillful actors—largely wasted in such a hair-brained story.
For A: Perhaps *For Y:* Doubtful *For C:* No

Midnight Warning, The (William Boyd) (Mayfair) Mediocre mystery stuff, well enough acted, but with banal dialog and amateurish direction. Plenty of suspense and nothing objectionable except exceedingly grewsome scare stuff with heroine locked in among corpses in a morgue.
For A: Mediocre *For Y:* Worthless *For C:* No

Mind Reader (Warren William) (First National) Glorifies incurable, contemptible, cheap faker as hero, who finally adopts mind-reading as best paying racket. He even repays love of sincere heroine by cheating, lying, and deserting her to face murder trial in his place. Final "cure" does not cure film.
For A: Hardly *For Y:* Better not *For C:* No

Mussolini Speaks (Lowell Thomas and News Reels) (Columbia) Skillful composite made from sound-news-reel shots, with well-written voice accompaniment. Comprehensive, impressive study of man and methods that have meant so much to Italy since Great War. Rings true, and is distinctly educational for anyone.
For A: ***Very good*** *For Y:* **Excellent** *For C:* ***Very good***

Officer 13 (Monte Blue, Lila Lee) (First Division) Realistic little picture of policeman's life at home with family, and on duty at grips with gangsters. Thrilling action and excitement, yet not enough to outweigh human interest. Avoids being propaganda for either side. Dialog and action undistinguished.
For A: Mediocre *For Y:* Fair *For C:* Perhaps

Parole Girl (Mae Clarke, Ralph Bellamy) (Columbia) Little to recommend in far-fetched story of crookedness and vengeance, except fine work by Mae Clarke as innocent heroine tricked into crime and prison, who then exacts relentlessly punishment for the wrong she suffered. Direction, plot, motivation faulty.
For A: Fair *For Y:* Undesirable *For C:* No

Pleasure Cruise (Roland Young, Genevieve Tobin) (Fox) Artificial farce-comedy about married couple, really devoted but needing vacation from each other. She takes ocean trip "alone," but he goes incognito as ship's barber. As climax she spends night in cabin with her husband, supposing him new lover!
For A: Only fair *For Y:* Decidedly not *For C:* No

Racing Strain (Wally Reid, Jr.) (Maxim) Elementary melodrama about boy hero, skilled racedriver for autos or airplanes, but inhibited by horror of having seen father killed at same game. He wins out, however. Fact that hero is played by son of Wallace Reid is only element of interest.
For A: Poor *For Y:* Hardly *For C:* No

Secrets (Mary Pickford, Leslie Howard) (U. A.) Utterly charming love story with genuine sentiment, delightful humor, beautifully costumed and mannered. Two fine leading roles faultlessly played, though hero's character not wholly credible. Intelligent entertainment of the best.
For A: ***Excellent*** *For Y:* Probably very good *For C:* Beyond them

Smoke Lightning (George O'Brien) (Fox) A Western based on the Zane Grey story, "Canyon Walls," with George O'Brien as the likable hero who protects a small orphan girl and her ranch from the villains. Distinguished by the presence of little Betsy King Ross.
For A: Hardly *For Y:* ***Entertaining*** *For C:* Exciting

Sweepings (Lionel Barrymore) (RKO) The Chicago fire and forty years after; showing rise of merchant, grimly obsessed with one idea, the store. He wins wealth, but loses four children, deservedly. In parts human and realistic, but often tedious and depressing. Probably too much Barrymore.
For A: Fairly good *For Y:* Doubtful *For C:* Beyond them

Today We Live (Joan Crawford, Gary Cooper) (MGM) Stern, depressing war-story of English heroine and American hero, demanding heavy acting and much less sex than usual in Crawford films. Some tense, grim drama, strong human appeal, striking war scenes, and super-tragic ending. Well done by all concerned.
For A: ***Good of kind*** *For Y:* Better not *For C:* No

Unwritten Law, The (Greta Nissen, Lew Cody) (Majestic) Murder mystery, with considerable suspense and thrill about a contemptible old roue whose specialty of seduction and wife-stealing earns him death by murder. Decidedly adult material for adults who want that kind.
For A: Hardly *For Y:* By no means *For C:* No

West of Singapore (Betty Compson) (Monogram) More hectic tropical melodrama about young Englishman developing oil fields, smashing and lashing his way through all obstacles. Various villians and a faithless sweetheart finally drive him back to former mistress. Dull dialog and unhealthy conduct by entire cast.
For A: Trash *For Y:* Trash *For C:* No

Working Man, The (George Arliss, Bette Davis) (Warner) Arliss dominant and delightful as hard-fighting, but always fair-fighting, manufacturer who wins success over strong competition. Finally fights own company to straighten out two wild young people who need it. Strong, wholesome character-drama.
For A: ***Excellent*** *For Y:* ***Excellent*** *For C:* ***Good though mature***

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The Great Chalice of Antioch

(Continued from page 6)

seated Andrew, brother of John, here shown as a wrinkled old man.

The boy Christ is seated in the center of the second scene, holding in his hand the scroll of the law, rolled on two staffs. About him sit the four evangelists, Luke, Mark, John, and Matthew. The fifth personage, behind Matthew, is James the Greater, brother of John, thus parelleling Andrew in the first scene.

Luke and John are seated to the upper left and right of the young Christ. Luke is plainly the Greek and wears the Greek headband, or fillet. Seen in front of him are three balls, indicating the physician. Mark and Matthew are seated in places corresponding to those of Peter and Paul in the first scene. Mark is portrayed as a powerful man with heavy, strong arms and shoulders. His occupation as a water carrier is further borne out by a drawing of a water jug on his chair. This reminds one that, according to tradition, he carried water both to the feast at Cana and to the Last Supper. Matthew sat at the city gate collecting taxes, when the Master came and called him. On his chair are scratched an arch and a coin, and he wears a phylactery on his right arm, in the fashion of orthodox Jews at prayer. James, the son of Zebedee, is portrayed young, forceful, and enthusiastic, and almost as if he were speaking. He was still young when he met a martyr's death in 44 A. D.

The scratched drawings, called "graffiti," on the chairs of the personages were evidently made there by one of the early custodians, who may have felt that the identity might be forgotten with the death and disappearance of those who knew them originally. They were of great help in the identification of the figures although some of the "graffiti" are too indistinct to be recognized. However, the keys, the gate, the jug, et cetera, are quite plain. But this alone was not enough for the identification of the figures, which is sustained by other characteristics as to person and feature. The absolute lack of those later symbols, by which the saints became designated in time, shows an early date for the Chalice. Next to the discovery of Luke as a physician and a Greek, came in importance the discovery that one of the figures wore a thin garment that showed the lines of the body, unlike the dress of the others in which the folds are heavy as of wool. This figure is James, "brother of the Lord," an aesthete who winter and summer wore only thin linen. It seems certain that the artist who portrayed these men knew them either personally or by contemporary portraits. It is not at all unlikely that he may have seen the Lord and his followers.

As to the connection probable between the early church and the Chalice of Antioch, Dr. Arthur B. Cook writes:

"With the fall of Jerusalem, Antioch became the main center of Christianity in the East. And so the inner bowl of the Chalice may have been, not improbably, brought thither from Jerusalem, where it may have been the very vessel used in Apostolic times by the infant church. . . . The Chalice of Antioch is certainly genuine and, as it stands, unique."

Subject Matter in a Program of Experience

(Continued from page 10)

other than their own experiences. At this point—at the point where the members of the group themselves feel the need and the desire for this help—subject matter in the form of expert opinion from some person or in the form of books may be introduced.

But the leader frequently asks the question, "How can a printed course of study be used if we are to follow the experiences of the pupils?" Of course, it goes without saying, that if there is to be a program that centers in the experiences of the pupils there can be no slavish following of topics-to-be-considered as these are outlined in a textbook. There will be occasions when it is necessary to leave the book entirely, and frequent situations which will call for readjustment of topics. But this does not mean, we believe, that there can be no use of a textbook in an experience-centered program. Rather, many of the recent textbooks for use of leaders of boys and girls offer helpful guidance in making one's teaching center in life. They are based upon careful studies of typical experiences of boys and girls at given ages. Of course, they do not deal with those particular experiences of a leader's own group which must be discovered and dealt with individually. But they do deal with fundamental and typical experiences which are very likely to be part of the life of any given group of children.

Moreover, a course of study helps the leader to provide a comprehensive and balanced program for his group. It frequently suggests problems which have not arisen in the group because the group situation is not the normal place for such problems to arise. The textbook suggestion of these problems prompts the leader to investigate and to find out whether or not they are real problems during the week with the members of his group. Finding that they are, the leader realizes that they must be introduced, and

the textbook indicates certain possible ways of introducing them.

Also, there are some problems which are so imbedded in the social customs among which the members of the group live that they have never been aware of them as problems. In a certain community it was taken for granted that Jews should never be invited to social functions or elected to civic offices. The boys and girls were not aware of a problem here; in their minds it was simply a settled matter. The textbooks provide subject matter which reveals the problem, indicates that it is *not* settled, and challenges intelligent boys and girls to face it in the light of the teachings and example of Jesus.

There is yet another function of subject matter in religious education. Boys and girls not only need to have their present experiences brought to attention and interpreted; they also need to catch a glimpse of that "divine far-off event toward which the whole creation moves." They need not only materials which throw light upon their path, but also material which helps them to lift up their eyes unto the hills. They need to venture out on the experience of noble men and women and to feel vicariously the thrill of glorious achievement. They need material which helps them to share the confidence of others in the power and the wisdom of God, and to sense the beauty of companionship with God as this has been experienced by the great souls of the ages. They need material which helps them to appreciate the meaning of true greatness of personality as this is revealed in the life of Jesus and of some of his followers, both ancient and modern; they need material which will challenge them to heroic endeavor to bring about a more just social and economic order, one which recognizes the brotherhood of man and the Fatherhood of God.

There is, then, urgent need for fruitful recorded subject matter in an experience-centered program of religious education. This material must enrich and interpret present experience in the direction of the goals of Christian ideals and character; it must open up and bring to attention problems of which the learners have been unaware; and it must provide inspiration for future achievement as well as for present guidance. This material will include hymns, biographies, poems, stories, pictures, maps. It will include many references to the Bible because the Bible is the greatest source book of religion. It will, in many cases, be organized into courses of study printed in textbooks. Subject matter, from whatever source, will, however, never be used as an end in itself but always as a means to an end, the end being cooperation on the part of the learner with the purposes of God as these have been revealed in the example and teachings of Jesus.

When Parents Go to Vacation School

(Continued from page 14)

soul. The pallor of the child and an unusual nervousness caused the teacher to seek out the mother for a conference. The teacher asked about his health and expressed a genuine concern and interest in the boy. Then the mother told the story of the constant friction and misunderstanding between the father and the boy which had reached a climax that morning in severe punishment over a trifling occurrence. Business difficulties which were preying upon the mind of the father were making the situation worse. The mother spoke of the boy's intense longing for friendship with older men. This little conference opened the way for the boy's forming a friendship with the principal of the school and with the minister of the church. Parent education literature was put into the hands of both the mother and the father. And, after a time, the father was induced to participate in father-son activities which went far toward relieving the tenseness of the relationship between this boy and his father.

Many other ways of enlisting parents in the vacation school enterprise will suggest themselves to leaders who realize that nothing pays greater dividends in human happiness than mutual understanding and participation in a common task.

The vacation church school should be based on the premise that any real education must deal with the whole child and that religious significance cannot be given to that life in a rarefied school atmosphere apart from the compelling influences of the child's everyday interests. Religious educators must, like all others, lean upon the home for the final effectiveness of any teaching program. Therefore, appreciation of the worthfulness of parents in the program of religious education is imperative. Definite effort and sacrifice of personal time and comfort will be entailed for leaders who undertake this wider service during these summer months, but in no other way can a vacation church school hope to fulfil its real purpose.

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Adult School, second week—July 30-August 4

Lake Winnipesaukee, N. H.
Adult School—August 7-18

For further information, write to your state, provincial, or denominational headquarters, or to Roy A. Burkhart, 203 North Wabash Avenue, Chicago, Illinois.

The Official Board

(Continued from page 12)

The educational tasks before the church are manifold and the CURRICULUM GUIDE attempts to formulate them and give tangible clues to their solution. The governing body of the local church if it is wise, if it looks toward a going organization in the near and distant future, will study with a new diligence the possibilities of its educational emphases, will assign specific units, and will labor unceasingly to coordinate the work of the whole system so that its product will be the responsible individual in a growing Christian order. The official board will thus itself increasingly become possessed of true educational ideals and share in the process of making them effective in every phase of the church's work.

Jesus, Leader of Men

(Continued from page 5)

izing Jesus. There is too much in the Gospel picture that is ancient, too much that is strange and foreign to our ways of thinking. Not for long in reading the Gospels does this feeling of remoteness in historical setting leave us. Therefore, any meaning that Jesus has for us must transcend all those particular historical conditions and circumstances peculiar to his age and ours.

The modern meaning of Jesus must be stated in the terms of historical relatives and tentatives, not in terms of theoretical absolutes and ultimates. Such is the nature of truth as disclosed in history. This recognition of the relative and tentative element in the meaning of Jesus for us today is in perfect keeping with his own religious spirit. At the very heart of the most sacred things in his experience we find tentative and relative elements. It is suggested by all that we learn of him in the first three Gospels. The general gist of his convictions assures us that, for him, religion was not a divine scheme but a human problem—the problem of the discovery and disclosure of the meaning of God in our human experience. In the experience of Jesus religion appears as a quest, and so will his meaning be for us.

The Christian cause cannot be advanced by the use of absolutes and ultimates in announcing the meaning of Jesus to the modern world, for the methods and materials of speculative thought are not those of Jesus who addressed himself very simply and directly to ordinary mortals whose lot is the actual arena of human existence. The authority of Jesus appears in a single field—that of living human life religiously, and he projected our human life from a single angle—as lived in the uninterrupted presence of God.

There is a profound limitation in the leadership of Jesus. He is not the leader of all men. He is the leader of religious men; only such can follow him. We may admire and advocate all the noble elements in Jesus' life and teaching, but we must be religious in order to adopt. How can we love our enemies and forgive our fellowmen unless we face the whole of life as a sacred responsibility of man to his Maker? It is exclusively religious guidance that Jesus offers, but in his sense religion strikes the whole range of human life.

What's Happening in Religious Education

UNDER the auspices of the Southern California Council of Religious Education, an Institute of Fine Arts in Religious Education was held in Los Angeles on March 23 and 24. The two days were crowded to the limit with programs and demonstrations. Art galleries, containing large numbers of pictures classified according to their suitability for use with different age-groups, were open throughout the session. Conducted tours included interpretations of many of these pictures.

In addition to the fine arts of pictures, worship, music, and drama, creative arts had a place in the program. Expert instructors in clay modeling, paper cutting and tearing, poster making, feltograph construction, and soap carving were present to give instruction in this work and its possible use in Christian education.

Special exhibits of architecture for churches and colleges, stained glass windows, and wood carving were also provided. And a most interesting exhibit of old Bibles created much favorable comment.

The Institute program was in charge of a committee under the leadership of Mrs. Ella Frances Philbrick and Dr. Libble W. Ashcroft. The morning was set aside for visiting the exhibits, while the afternoons and evenings were given over to a carefully planned program on the theme "Finding God Through the Fine Arts." The program included such practical discussions as: "Life Values in Art," "Choral Work in the Church School," "Symbolism in Art," and demonstrations and discussions of the use of creative arts with various age groups.

Much interest was manifested in the Institute which was the first of its kind to be held in Southern California.

THREE hundred and forty-eight fathers, mothers, and others interested in parenthood and child welfare were enrolled in a parent education class conducted by Dr. Earl S. Rudisill at York, Pennsylvania, during the first three months of 1933. St. Luke's Lutheran Church and the twenty-three parent-teacher associations of the city cooperated in sponsoring this enterprise. While Dr. Rudisill directed the course and did most of the teaching, other specialists were asked to present specific topics such as food values, medication, and so forth. Similar courses have been given at St. Luke's since 1928, and the enrolment has increased each year. This year's course was accredited by the International Council of Religious Education and the Pennsylvania Congress of Parents and Teachers.

WORD has been received of the recent death of Miss Lee McCrae, of Pasadena, California. Miss McCrae has for many years been a well-known writer for various Sunday school publications. She will be greatly missed by teachers who depended upon her articles for practical suggestions for their work.

FOUR hundred and fifty young people were enrolled in the fourth Colorado Youth Conference held in Denver, March 31 to April 2. This was a record attendance and reports indicate that the program was also considered the best ever had. More than thirty youth leaders from many denominations assisted in the leadership of the conference.

AN unemployed college youth seminar has grown out of the monthly meetings for the professional youth leaders of New York City under the leadership of Mrs. Grace Sloan Overton. This project is giving approximately one hundred New York City unemployed young people of college level a chance to study and understand their own situation in relation to the total social situation which has caused their present dilemma. They are exploring, under the guidance of expert leadership in the various fields, the following general topics: economics, national and international politics, and religion in its relationship to each of these problems. Many interesting projects are growing out of this study, as agencies such as the Emergency Exchange, The Unemployment College Alumni, The Intercollegiate Alumni, and others have given their cooperation. The group is rendering a valuable service to youth forums in local churches, clubs, et cetera by providing trained leadership for them. It is hoped that not only many activities but clarified thinking on the part of these splendid young people will result from this seminar.

Free Vacation School Posters

"In hearts too young for enmity
There lies the way to make men free:
When children's friendships
are world-wide,
New ages will be glorified.
Let child love child, and strife
will cease.
Disarm the hearts, for that is Peace."

THE vacation church school movement began and has continued as a sharing adventure. About one and a half million children in more than thirty countries participate in a happy summer experience which combines health and recreational features with religious and moral training. But there will also be approximately thirty million idle children during the vacation period in North America and millions of untaught children in other lands who will not be in vacation schools this summer. Therefore, every vacation school which is true to its original purpose and present objectives will include a consideration of world friendship in its program. The particular type of world friendship material to be included should be determined by local needs and opportunities. Definite suggestions, a set of ten colored posters entitled "Children From Many Lands," and a good will pageant will be sent without cost, except postage (15c), to the first 1000 vacation schools indicating their intentions to have a world friendship program. All inquiries and requests should be addressed to the International Association of Daily Vacation Bible Schools, 100 East 42nd Street, New York City.

SINCE the publication of the May *Journal*, it has been learned that the original casting of the bronze of "An American Galahad" by Mrs. Batchelder has been purchased by Mrs. George G. Cochran, Jr., of Brooklyn, and loaned to Annville Institute, Annville, Kentucky. Annville Institute is owned and operated by the Women's Board of Domestic Missions of the Reformed Church in America and is dedicated to the high purpose of: "Complete living for the mountain people." It is a joy to know that this beautiful bronze hangs on the chapel wall there as an inspiration to the young men and women of the mountains.

THE eighth annual observance of Home Dedication Day was celebrated on Tuesday, April 11, at the home of its founder Professor H. Augustine Smith, of Boston University. Since that day in 1926 when Professor and Mrs. Smith and their two children dedicated their new home, the meaning and observance of Home Dedication Day has spread around the world and is now observed by hundreds of families in many countries. The international nature of this observance was symbolized by the students from other lands who, as members of the Choral Arts Society, participated in the evening of fellowship in the Smith home on April 11.

THE Division of Children's Work of The Ohio Council of Religious Education conducted, during the month of April, five two-day coaching conferences for vacation church school workers. Miss Sarah E. Green, of the Department of Children's Work of the Methodist Episcopal Church, Chicago, and the following Ohio leaders participated in the conferences: Mrs. Ann M. Sandy, State Children's Superintendent, Miss Dorothy La Croix and Miss Florence Martin, supervisors of weekday church schools, Miss Priscilla Crumley and Miss Mary Lawrence, supervisors of vacation schools in Ohio's mine areas, and Miss Elizabeth Longwell of the Toledo weekday schools.

THERE has recently been published, by the International Missionary Council, a directory of all of the Protestant missionary societies of the world. It contains not only the name and address of the organizations, but also the names of the executive officers, budget, official periodical, fields of work, and in many cases historical notes. The directory was compiled at the request of the Protestant missionary societies which support the Council and may be secured from that organization at 419 Fourth Avenue, New York City, for $2.50.

MISS MARION L. NORRIS, formerly connected with the International Council of Religious Education and more recently with the Eleanor Club of Chicago, Illinois, recently accepted a position in New York City. She is associated with Dr. Allen Knight Chalmers at the Broadway Tabernacle Church.

A Correction

THE editors regret an error which occurred in the May issue, due to incorrect information received from a seemingly reliable source, regarding the present work of the former editor of the *Journal*. Dr. Rafety has been made Acting President of Redlands University, not President as announced in the May magazine.

New Textbooks for Next Year's Courses

NEW TESTAMENT TIMES IN PALESTINE

By Shailer Mathews

This is a completely rewritten edition of Dr. Mathews' famous textbook on the history between 175 B. C. and 135 A. D. It shows the social, political, psychological, and religious development of the Jews and their surrounding neighbors before and at the time of Christ.....**$2.00**

INTRODUCTION TO THE OLD TESTAMENT

By J. E. McFadyen

A text, by the well-known Scotch scholar, for survey courses on the Old Testament. It gives the student a comprehensive and clear idea of Biblical criticism and history, but stresses the religious value and content of the Old Testament.....**$2.00**

MODERN TENDENCIES IN WORLD RELIGIONS

By Charles Samuel Braden

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MACMILLAN

AN exchange or barter plan is to be a unique feature of the summer school to be held at Richmond, Virginia, June 26 to July 1, under the auspices of the Presbyterian Committee of Religious Education of that Synod. A plan has been offered to all the workers in country churches whereby they may pay their room and board by bringing produce from their farms and gardens. Ten per cent above the wholesale market price, as of the week beginning June 25, will be allowed for any produce that is provided by a country church. Doubtless a number of country churches will pool their produce and will, in this way, pay the expenses of a number of their teachers—absolutely no cash will be necessary to carry out such a plan.

The school offers, in addition to the usual Standard Leadership Training Courses, a laboratory school, under the supervision of Miss Elizabeth McE. Shields; popular addresses by outstanding leaders; and special training for leaders who plan to teach in standard training schools and classes.

HUS Theological School of Prague has recently conferred the honorary degree of Doctor of Divinity upon Rev. Adolf Novotny, Secretary of the Sunday School Association in Czecho-Slovakia. This was in recognition of his services to the school, the church, and the Sunday school movement in his country.

THE Pastor's Institute conducted by the Divinity School of The University of Chicago will be held this year from July 31 to August 6. The subject for the annual Norman Wait Harris Memorial Foundation is "Formation of Public Opinion in World Politics" and will be held June 19 to June 30. Lecturers and leaders of the Institute will be drawn from all over the world. In addition to these special attractions, 378 regular college courses will be offered in the various divisions of the University during the summer quarter.

THE three youth conferences which have been held in connection with the Oklahoma state convention have resulted in greatly increased enthusiasm and effective work by Oklahoma young people. Practically every county now has a young people's organization which is carrying on a constructive program. Their meetings are held in connection with county conventions and the young people are usually given the responsibility for planning and conducting the evening meeting of the convention.

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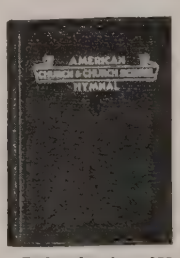

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MR. HAROLD S. CHAMBERS, Executive Secretary of the Grand Rapids Council of Churches and Religious Education, reports the following adaptation of the vacation school idea to a unique situation.

The parishioners of a small Presbyterian church in Grand Rapids requested their new pastor to organize a vacation school because of their belief in the worthwhileness of the one held the previous year, although the enrolment had been only fourteen. First of all the pastor made a canvass of the community and discovered that of the thirty-three homes in the block where the church was located, twenty-seven of them were Catholic, mostly Italian and Polish. He was told that the same proportion obtained within a reasonable radius of the church. It became evident at once that the customary Protestant school would not attract many children. The pastor persuaded his officials that it would be possible to organize the school so as to include all boys and girls of the community, regardless of race or religious background. Accordingly the school was set up with four instructors, one of whom was a Catholic, the other three represented three Protestant denominations.

The school was widely advertised as a "Vacation Experience" rather than as a Vacation Bible School. This approach to the problem resulted in an enrolment of 140 pupils. Throughout the entire season, care was taken to omit any feature which might be objectionable to any particular group. At first this seemed to limit the instructors to a discouraging degree but as they came more and more to use the life-situation approach the wealth of material increased until there was no need for concern about this point. Naturally, many features of the traditional vacation school had to be omitted, but self-chosen Bible study, pupil-selected projects, and supervised recreation were major parts of the experience. It was felt by leaders and parents that much was accomplished in the way of developing right attitudes and desirable habits and that the school was decidedly worth while for the entire community.

FOR the fifth consecutive time this summer, Union Theological Seminary will conduct courses in religion in the Columbia University summer school. In the field of religious education, two courses in contemporary trends will be offered: "The Church's Educational Task" and "The Contribution of Psychology to Personal Development and Religious Experience."

IN order to take advantage of the leadership from many denominations who will be present at the Geneva Glen Leadership School, the Colorado Council has again planned to hold its state convention at Geneva Glen immediately following the School—August 12 and 13.

THE second annual Mid-West Institute of International Relations, under the auspices of the American Friends Service Committee, will be held at Northwestern University, Evanston, Illinois, June 19 to June 30. Similar institutes will also be held at Wellesley College and Duke University during the summer. For further information concerning program and expense write to the Committee at Room 902, 203 South Dearborn Street, Chicago, Illinois.

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NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

The World of Jesus. By Henry Kendall Booth. New York, Charles Scribner's Sons, 1933. 242 p. Price $2.00.

In studying the life of Jesus one tends either to let his imagination run away and thus do violence to the written record, or to hold so closely to the written words alone that the story may seem meagre and bare. To steer a middle ground, to use the written account itself, and to enrich that story with the results of genuine historical research into the world in which Jesus lived, is no easy task. Such the author has attempted in this volume. He deals with the political whirlpool of Jesus' day, with the cross currents in thinking and with the religious background in which Jesus grew up. Then he enters Nazareth, follows the teacher's footsteps to the Sea of Galilee and into the highways and bypaths where he did his work. He ends with Jerusalem and the story of the last days. On the way, the home in Nazareth, the carpenter shop, the customs of the country, and the ideas of the people constantly appear to shed light upon the familiar events. The style is eminently readable and clear.

Teachers of classes for youth and adults will find this an admirable textbook for some classes and a valuable resource book for any course on the life of Jesus. —P. R. H.

The Leader's Book. Toronto, The National Girls' Work Board of the Religious Education Council of Canada, 1932. 290 p. Price $1.00.

"C.G.I.T" is the popular name of the Canadian Girls in Training Program of the Canadian churches and the Y. W. C. A. It has had an honorable and interesting history since 1916 when the leaders of these agencies came together and decided that the Christian education of Canadian girls was too difficult and important an undertaking to be done separately. Since then it has been a cooperative project.

This book is the latest interpretation of that movement and collection of leader's helps for carrying it out. It has three parts: Part I—The Leader and Her Group, with six chapters; Part II—Psychology for the Leader, with two chapters; and Part III—Practical Methods for the Group Leader, with thirty sections on as many phases of work ranging from "elections" to "outdoor events." The book will be valuable to teachers and leaders of adolescent girls whether they use this particular program or not. —P. R H.

The Negro's Church. By Benjamin Elijah Mays and Joseph William Nicholson. New York, Institute of Social and Religious Research, 1933. 321 p. Price $2.00.

This study, under the auspices of the Institute of Social and Religious Research, is an attempt to give an accurate description of the Negro's church today in the United States. It is based chiefly on a study of 609 urban and 185 rural churches widely distributed in twelve cities and four country areas. The places and churches were carefully selected in such fashion that the sample may be considered fairly representative of the Negro church both rural and urban. The study, although containing a wealth of statistical and factual material, carries also so many intimate descriptions of local conditions in the churches and is written in such an interesting style that it is very readable.

—E. W. E.

Educating For Citizenship. By George A. Coe. New York, Charles Scribner's Sons, 1932. 204 p. Price $2.00.

The person who does not wish to think should not read Dr. Coe's books.

This book deals primarily with education for the political aspects of social living. In a sense, it deals with character education, but its emphasis is upon preparation for intelligent participation in organized society.

The point of view of the author may be suggested by a few quotations. In his foreword, he says that what we assume "to be the true relation between the sovereign as ruler and the sovereign as teacher becomes the cornerstone of education for citizenship." He points out that, in the United States, we do not yet have a politically educated citizenry, and that our failure "to face the peculiar problem of authority in a government of the people by the people" has resulted in "neglect, weakness, and misleading teaching all along the line of civic education."

In a very significant sentence, Dr. Coe says "education for life in the state is here presented as the experience of children and youth in the gradual assumption of responsibilities of sovereignty." Closely related to this is his statement that a school of citizenship, though it taught many things, "would choose and organize them all with reference to a central interest, namely, definable functions that are to be performed throughout life." The inference is that the major function to be performed throughout life is that of citizenship.

The author's point of view is further indicated by his "marks of reasoned and coherent education for citizenship." He says that, in the first place, there would be in the background definite convictions as to what constitutes worth-while living, but he goes on to point out that the state cannot know the whole truth about lives and that our insight into the good life is in process of unfolding. In the second place, he says, the system of education for citizenship should have as its dominant interest socially shared values. The third and fourth marks of the right kind of education for citizenship emphasize the necessity of initiating young citizens into our unsolved problems. "They will learn, also, to enter into a present wrestling with the forces that make both the state of today and the state of tomorrow."

In his last chapter he points out that "the ultimate claim upon the citizen is simply that of neighbor upon neighbor" and that the final test of an individual's conduct as citizen is also the test of national policy: "Does this conduct, policy, law, express respect for persons, and does it make for fellowship among them?"

In the ten chapters of the book there is a great deal of stimulating discussion that cannot be suggested by a brief review of the author's point of view. Readers may disagree with some of it, but they cannot avoid being stimulated by it. Those who are interested in the work of the Christian church very likely will be led to ask themselves this question: To what extent is the church measuring up to the ideal which Dr. Coe sets for the public school? Should not the church make its program much more definitely center in the preparation of persons for life in the political society by entering into a wrestling with the forces which make our social order of today and tomorrow?

—F. L. K.

A Program Book for Young Women in Small Communities. By Elizabeth H. Herring. New York, The Womans Press, 1933. 30 p. Price 50 cents.

This book is prepared to meet the need created by the increased number of young people in small communities. Many of these lack work and profitable ways of using their enforced leisure. This program book contains helps of many kinds for leaders who have to do with groups of these young people. It takes up how to gather such a group; continuing one's education; dramatics; music; a workshop for a variety of crafts; recreation; economic problems; vocations; home-making and marriage; finding one's life philosophy; and self-help and mutual aid. Each section contains many practical suggestions. The list of helpful books and other materials is especially valuable.

The Sunday school teacher of young people who is interested in an all-round and varied program will find this book helpful indeed. —P. R. H.

Prohibition—A National Experiment. Edited by James H. S. Bossard and Thorsten Sellin. Philadelphia. The American Academy of Political and Social Science, 1932. 269 p. Price: paper, $2.00; cloth, $2.50.

This book attempts to give an evaluation of the effects of prohibition on American life, in the last decade in particular, by means of a collection of articles on various aspects of the question. The authors of these papers are individuals closely connected with the prohibition movement on both sides of the question, outstanding writers on the subject, and persons who have carried on research investigations on phases of the problem. The articles are grouped under the topics: The Historical, Legislative, and Administrative Aspects of Prohibition; Changing Aspects of the Liquor Problem Under Prohibition; Prohibition and Certain Phases of Social Life; The Future of Prohibition; The Liquor Traffic in Other Countries.

The Possible Self. By Frank S. Hickman. New York, Abingdon Press, 1933. 128 p. Price $1.25.

The author deals with an important problem in the psychology of religion; namely, the study of the self, its nature and development. The discussion opens with a statement on religious education as adaptation in which the emphasis is placed on the need of active versus passive adaptation of the self to its total environment. The self is defined in terms of purposive psychology. Other chapters deal with the instinctive nature of man, the development of interest, habit formation, the meaning of learning, and the laws of purposive association. Each topic is presented in the form of a general psychological treatise, followed by special adaptation to problems of religion and religious education.

HOW SHALL WE TEACH?

When Jesus was teaching his disciples, he used the Bible of his day —the Old Testament— not for its own sake but for the help it gave him in driving home his lessons.

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(Continued from page 22)

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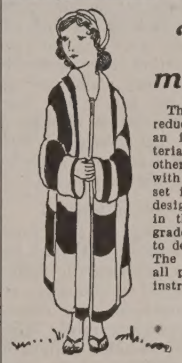

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How Much Does Religious Education Cost?

(Continued from page 21)

money and time appropriated to teach him is not applied. Also if he is late, he misses part of the benefit provided for him and also interrupts the class when he enters. All sorts of such interruptions occur—attendance taking, collection of records, unnecessary announcements, delays in passing from point to point, disorder which distracts, noise, and just plain incompetence in getting on with the task at hand. All this can be timed by observers. But to avoid basing the computation of such wastes on exceptional circumstances or on erroneous judgments, two observers should be used for each group, and each group should be observed on two Sundays or other sessions. The total time is the enrolment times the length of the session, conveniently expressed in minutes. The total waste is the sum of the minutes wasted by all pupils for any cause. For purposes of analysis, the different types of work can be separately handled and the separate types can be computed by classes, departments, or groups.

To these wastes should be added wastes due to destruction, or lack of use of materials purchased freshly from year to year.

We are now in a position to compute the proportion of the total costs which are applied to the purposes for which they were appropriated. As an illustration of what is likely to be found in any church I shall quote here the returns from two churches noted for their general efficiency.

Costs and Wastes of Church A

Room use was computed in accordance with the plan already outlined. For all the rooms or spaces in the building the figures are: for church uses, 8,651 room-hours; for outside uses, 17,256 room-hours; for church school uses, 5,650 room-hours; total, 31,558 room-hours. Thus, the room-hours assignable to church school uses is 17.9% of the total, and this is the percentage of total costs to be allotted to the church school.

The general costs of church maintenance total $17,277.96, including clerical, religious, physical, and miscellaneous activities of which the salary item is $8,605.41. Of this total, $10,523.46 is spent for activities in which the school has a share, including $3,364.26 for miscellaneous items, $2,960.16 for physical items, $1,699.04 for clerical items, and $2,500 for depreciation. Of this, 17.9%, as already noted, is chargeable to the church school, or $1,883.69.

In addition, a total of $446.49 is spent on exclusively church school needs: such as, lessons, postage, and periodicals—a total of 16 items. The director's salary is $2,400. This all yields a total cash cost of $4,730.18. Time costs total, at 50 cents an hour, $3,760.20, which, added to cash costs, makes a total cost for the religious education program of $8,490.38.

Per pupil, this amounts to $30.32 a year or 72 cents a week. Based on attendance figures, the cost is $50.54 a year per pupil, or $1.20 a week. The average attendance is 60%.

Obviously 40% of the total cost is wasted through absences. In addition, the amount of loss through tardiness, interruptions, and bad planning, is about 50%, of which 10% is due to tardiness and faulty planning and is presumably reducible. It amounts in cash to an annual loss of $2,365.09, or $56.31 a week, and to nearly twice these figures if the time cost at 50 cents an hour is included.

Some waste is unavoidable, and its presence should not lead to the conclusion that less rather than more money should be invested in religious education. It is quite possible that the work accomplished with the 50% of the total cost which is applied to its purposes more than compensates for the 50% which is wasted by absence, tardiness, interruptions, and the like. Doubtless better planning, however, would result not only in greater economic efficiency but also in more satisfactory educational conditions. Certainly the facts suggest the need for a study of the causes of these wastes.

Costs and Wastes in Church B

Church B is a very different sort of institution. As against an enrolment of 280 in Church A, Church B reports 841 members under 25 years of age. The whole church is organized as a school and conducts for all a two-hour Sunday morning session. The minister gives a large portion of his time to educational leadership as does also the assistant minister. This unified plan naturally leads to a larger proportionate expenditure for activities properly designated as educational.

The program is of a rather conventional denominational type with relatively less trained leadership than in Church A, and consequently the school depends upon attendance drives to keep up the interest. Even so, the average attendance is only 43%. The time lost by tardiness is 2.5%. Thus attendance alone accounts for a total waste of 59.5%.

The analysis of room use in this church yields the fact that 65% of the total use is assignable to the church school as against 17.9% for Church A. This again adds to the relative cost of religious education in Church B.

The total budget of the church is $10,981.51. Of the items included, varying amounts are spent for the more strictly educational features of the work. The total chargeable directly to the church school is $3,644.99, and the pro-rated amount of shared expenses is $6,025.37, totalling $9,670.36. That is, in Church B, 88% of the total church budget is spent on religious education, as aginst 24% for Church A.

The time costs, representing the work of leaders with groups and in preparing for such work, amounts to a total of $6,956.52, at 50 cents an hour. This brings the total cost to $16,626.88.

Stated in terms of per pupil costs, these totals represent a cost of $19.77 for each person enrolled, or 41 cents a week. In terms of attendance, these figures are respectively $45.30 a year or 94 cents a week. Thus, although the total cost of religious education in Church B is relatively far greater than in Church A, the cost per pupil per week is only 94 cents as against $1.20 for Church A.

No estimate was made in this church of wastes due to bad planning, interruptions, et cetera, so that the total waste, excluding this unknown item, amounts to 59.5% of the cash cost named, or $5,683.92, which is $118.41 a week. The total waste, including the value of time, is $9,893.08 a year, or $206.10 a week. Here the total wastes appear conspicuously greater than in Church A, but since the enrolment is so much greater the cash waste per week per pupil is only 14 cents as against 20 cents for Church A, and the total waste, including time, is 36 cents a week per pupil for School A and 25 cents a week per pupil for School B.

In both schools there appears the need for a reconsideration of the administrative and educational methods with a view to finding some way of bringing to bear on the pupils a larger proportion of the money and effort which is now spent for equipment and in preparation and teaching. Economy should begin at the point where wastes are demonstrably taking place and should lead either to a budget more nearly in keeping with the work actually done or to a more complete and effective use of facilities already on hand.

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